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CHRONICLE

Decision Against Strike.—Justice Goff in the Supreme Court issued an order restraining the Ladies' Garment Workers' Union from picketing, visiting non-union men in their homes or in any way hindering the manufacturers from employing whom they please. The court declined, however, to enjoin the strikers from issuing circulars or holding meetings, declaring that their right to free expression of opinion could not be curtailed. In granting the injunction Justice Goff said in part: "The primary purpose of this strike is not to better the condition of the workmen, but it is to deprive other men of the opportunity to exercise their right to work and to drive them from an industry in which, by labor, they have acquired skill, and which they have a right to pursue to gain a livelihood without being subjected to the doing of things which may be disagreeable or repugnant." It is pointed out that from the beginning of the strike the strikers interfered through violence with the business of their employers; that there were forcible entrances, destruction of property, assaults of a serious nature on employees refusing to stop work, threats and the like. Quoting from a decision of the Court of Appeals which held that it was against public policy and the interests of society for employers who control practically the whole trade of the community to combine for the purpose of compelling workmen to join a particular union, the Justice concludes "what the employers may not do the workmen may not do." This decision should cause little surprise as the employers, it seems, were willing to increase wages

and better conditions, but the union sought to control the business of the manufacturers.

Timber Land Frauds.—The commissioners appointed by Governor Hughes to investigate the Forest, Fish and Game Commission, of which J. F. Whipple is the sole commissioner, have obtained much evidence that New York State has been robbed of millions of dollars through huge thefts of timber from State lands in the Adirondacks; that the accused have escaped criminal prosecution except in a few instances; that civil suits to recover the value of the timber and the penalties prescribed by law have been compromised for a small fraction of the amount demanded; and that vast tracts of practically worthless lands have been sold to the State at exorbitant figures by individuals and corporations that had stripped the land of its valuable timber. It has been found that in three months alone more than 5,000,000 feet of timber had been unlawfully cut in State lands in the Adirondacks. The investigation is the aftermath of the legislative investigation of the bribery charges against former State Senator Allds, a friend of Commissioner Whipple. The inquiry is covering every department of the Forest, Fish and Game Commission, and it is estimated that its report will cover more than one hundred pages.

Report on Church Salaries.—A bulletin just issued by the Government shows that there were 164,820 Christian ministers in the United States in 1906, and 1,084 Jewish rabbis. The average salary is \$663, and the total paid to them in 1906, was \$69,667,587. In Manhattan and

Brooklyn scores of ministers receive salaries exceeding \$5,000 a year. Several ministers receive \$15,000, and there are a dozen or more who get \$12,000. These salaries are the highest in the world, London and Berlin averages being scarcely more than \$3,000 a year. The average salaries of ministers in cities having 300,000 and over for the principal religious bodies are as follows: Baptist, \$1,793; Congregational, \$1,938; Methodist, \$1,842; Presbyterian, \$2,450; Protestant Episcopal, \$1,873; Reformed, \$1,938; Catholic, \$684 and Jewish rabbis, \$1,491.

Prize Offered by the Kaiser.—According to despatches received in San Francisco the German Emperor has made known his purpose to offer a prize to be contested for in the coming Sangerfest to be held in that city September 1-5. No details have been yet received concerning the nature of the prize intended for the Pacific Coast meeting, but it is thought it will be something similar to that presented to the singing societies of the East during their 19th National Sangerfest in Brooklyn. It will be recalled that Emperor William at that time forwarded a silver statue of a Minnesinger, which has been contested for yearly since that date by the members of the Association.—As is known Emperor Francis Joseph, of Austria, too, has offered a prize for the approaching gathering of the Pacific Coast Societies.

Canada.—A. J. Lemieux, charged with robbing Ludger Larose, of the Emancipation Lodge last April, came up for examination in the police court of Montreal. The prosecutor had mentioned in his complaint money and other things. It now appears that among the other things were documents of the Lodge from which he was returning. It is needless to say that everything of value was returned immediately to Mr. Larose. Mr. Lemieux will appear before the higher courts in the course of the month.—The General Conference of the Methodist Denomination, which met at Victoria, B. C., has assumed a good deal of authority. It rebuked the Minister of Justice, dictated to the Government and announced that it was going to take charge of all Catholics in the West who are neither French nor Belgian, and make them clean, educated, loyal, English-speaking Christians. Fortunately for their own comfort the assembled Methodists confessed that as yet none of their ministers can speak the languages of these Catholics, so the work cannot be begun immediately.—The Archbishop of Westminster has already reached Canada for the Eucharistic Congress.

Panama Politics.—Vice-President Mendoza, who was a prominent candidate for the presidency, has retired under protest from the struggle since his candidacy met with opposition at Washington.

Mexico Arrests Smugglers.—To maintain the value of the silver *peso* at fifty cents gold, the Mexican law forbids a person entering Mexico to bring with him more

than five silver *pesos*, under penalty of the forfeiture of the surplus as contraband goods. Several persons of both sexes have been lodged in jail at Ciudad Juarez, opposite El Paso, Texas, for having attempted to enter Mexico with more than the amount of silver coin permitted by law.

Isabella the Catholic.—On August 30, the municipal council of the City of Mexico unveiled the tablets which had been placed along the street which has been renamed in honor of the patroness of Columbus. As the first tablet was unveiled, the military band in attendance played the Spanish royal march.

Suspense in Nicaragua.—The question of the hour is whether there will be a clash between Estrada, the provisional president, and General Mena, who brought success to the cause of the revolution by his capture of Granada. The two, though fighting together in the same cause, are opposed politically.

Great Britain.—The *Times* has published the complete text of the Buddhist service at Tokyo commemorative of Edward VII. It is singularly empty and as profitless for those who performed it, as for him for whom it was performed. The *Times* follows the indecent practice of insinuating a similarity between Buddhist and Christian rites by calling the chief bonze the Buddhist pope. Members of the British Embassy attended the pagan service.—Helen Holmes, aged 17, cashier of the Cuckfield (Sussex) branch of the International Stores committed suicide lately, leaving a note to say that the International people would explain all. Their explanation seems to have been that she was a defaulter. The jury did not take this view, but returned a verdict of temporary insanity, adding that the girl was too young, and her pay of 8 shillings a week too small for so responsible a position.—Arnold H. Mathew, "Bishop of the Old Catholic Church in the British Isles," states that it is intended to establish a hierarchy at an early date with priests for every bishop and a theological college. He asks those who have expressed interest in the matter to tell what sum they will give and when these will be available. Catholics may be pardoned a certain amount of curiosity regarding not only the sources of the money but also of the bishops, the priests and the ecclesiastical students.—Mr. Keir Hardie, M. P., declared in a speech that the miners' organization will very soon be international, and that disputes between masters and men will involve the miners of all Europe.—Mr. Barnes, of the Labor Party, told his constituents that the only result of the conference over the House of Lords will be to leave the Peers in their places indefinitely.

Ireland.—In opening at Loughrea the Connaught Feis and Industrial Exhibition—one of the numerous exhibitions of its kind that are being held all over Ireland for

the last few years—Bishop Gilmartin, of Clonfert, said the revival of their language and industries were two of the most important factors in the country's regeneration. A national language was the national completion of an independent nationality and the natural organ of a nation's expression, and hence its revival was a national duty and a national interest. They could all unite in demonstrating the capabilities of the language by using it in the home as well as at the Feis, in supporting the University which had now the Irish stamp upon it, and in patronizing goods of their own making. Ireland had economic industries distinct from England's economic interests, and on the platform of Home Industries all Irishmen could unite and "live in religious, social and political peace." The last remark had reference to disturbances provoked in Cork during the week by adherents of William O'Brien, and in Derry and other northern towns by the Orangemen who are still chafing over the Accession Declaration Bill.—Speaking in Sligo at the unveiling of a monument to a young farmer who was an innocent victim of the land war, Mr. Dillon said "from inside information" that English statesmen were impressed now as never before that, in the strained condition of world politics, America's friendship was essential to England's safety, and that friendship could not be won while England was at war with Ireland. The Government could not yield in conference the principle they fought for in the election, that the Liberal party shall have equal facility to enact its measures as the Tory party, and as long as this principle is maintained Home Rule, to which the Liberals are pledged, will not be endangered by the Conference. The Dublin *Freeman* points out in connection with the "Home Rule All Round" scheme that Ireland being by race, history, separate interests, unbroken will and continuous protest a separate nationality, her claim is paramount and comes first. It has never been extinguished by acquiescence, it has three times been admitted by the House of Commons and therefore has precedence over all others in the circle. The urgency of the case requires that the moral fact of her separate entity should be given immediate enforcement.

India.—The Calcutta police raided the house of Kumar Metter, a returned convict and editor of the *Sanjibhani*, and seized his correspondence with several prominent English sympathizers. They inspected but did not carry away letters from Keir Hardie, M. P. and Hilaire Belloc, M. P. This being announced, Mr. Belloc wrote to the papers explaining that as he had shown an interest in Indian affairs, a relative of an Indian who had been prosecuted wrote to him. He acknowledged the letter, declining to mix himself up in a grave problem beyond his competency.

Lay Schools in the Orient.—At the request of M. Paul Deschanel the Government voted 1,000,000 francs

to promote French works in the East. This sum is chiefly devoted to founding lay schools, from which all religion is excluded. At Salonica there is a school of 500 pupils, manned almost exclusively by men from the University of France. There is another at Beyrout, where the Jesuit University established itself many years ago. A third has been founded at Alexandria, and a fourth at Cairo. The Mussulmans swarm to these schools and find the teaching quite to their liking. Nevertheless, in spite of the vast amount of money given, the distinguished professors are clamoring for more.

French High Schools.—Cardinal Andrieu, some time ago, forbade the clergy of Bordeaux to have any connection with colleges whose students followed the courses of the lycées. The reason was that they were neutral schools, even if they had chaplains to teach religion. The official instruction is neutral and no priest has a right to take his pupils to such a school, for a neutral school is condemned by the Church. He asserts that the vast majority of them are dangerous to the Faith, and that the students are exposed to almost certain religious shipwreck. As a matter of fact the teaching in philosophy, ethics and history is not neutral. The last phrase of his letter is instructive for Americans. He has adopted this course, "because the bishops of America were instructed as far back as 1875 that such schools were to be avoided. The duty of abstention pressing upon parents presses still more on the priest. Though neutral in theory, they are hostile in practice."

Annexation of Korea.—With the convention for the annexation of Korea officially promulgated and made effective on August 29, Japan has at last gained her desire to assimilate her peninsula neighbor, a wish that the Island Empire has nursed for centuries. Korea thus ceases to be an independent state and becomes a province of Japan, adding some 10,000,000 to the population subject to Japanese sovereignty. The annexation of Korea has been a certainty ever since the Russo-Japanese war. A treaty between the two countries was signed in 1907, declaring a protectorate over Korea and placing all Korea's diplomatic machinery in the hands of Japan. The United States was one of the first of the powers to recognize it by the withdrawal of its Minister. The Marquis Ito became the first Resident General. The functions of that officer became virtually those of Emperor, and through successive agreements Korea had come to accept the position of a protectorate long before the signing of last week's convention which made the country a province of Japan.

Kaiser's Speech Condemned.—A "divine right" speech of Emperor William at Königsberg during the banquet held August 26 continues to be the theme of excited discussion in the newspapers of the Empire. Four-fifths of the German press are united in criticism

of the utterance, and the disapproval ranges from an expression of mild regret to open mockery of the absolutist pretensions of the Emperor. There is general astonishment expressed that the Chancellor, in case he had previous knowledge of what was to come, should have not advised against what is declared by many to be the most serious mistake Emperor William has permitted himself to commit. The *Tägliche Rundschau* expresses keen regret that the Emperor has seen fit in his "divine right" declaration to forget the praiseworthy reserve that has marked his public utterances since 1908; it goes on to say that his bold claim of right to rule not by people's assemblies, but by dispensation of God, brings anew into sharp focus all the dissatisfaction former imprudent effusions had aroused. *Germania* praises the Christian stand the ruler takes in deriving his powers from God, but it expresses the hope that no false deduction will be drawn from a very correct principle. The Emperor must remember that though an "instrument of heaven," he rules over a constitutional kingdom and empire. The press generally comments too on the necessity of the German Parliament's taking some action on the subject when it meets.

National Spirit Insisted Upon.—On August 22 the Crown Prince William of Germany was solemnly invested with the dignity of honorary perpetual Rector of the University of Königsberg. The address of the future ruler of the Empire on that occasion, which was received with acclamation by the distinguished assembly present, emphasized the need of laying special stress upon the development of the national spirit among the people. Addressing himself in the course of his speech directly to the Professors of the University, he said: "Since my student days I have come to realize what the learned teachers of our youth should instill into their minds. Yours it is to point out to us the ways in which the German people must walk to fill that place among the nations which their spiritual and physical powers point out as proper to them. This service you fail to render when you are content with opening up to us our weaknesses and our deficiencies, since this easily leads to half-heartedness and to futile criticism. We need from you the accentuation of the spirit of nationality in the great German people, in opposition to recent tendencies to reach out in international efforts. Nothing is so apt as this latter to weaken the vigor of national life and to threaten distinctive national character."

German Aviation Law.—A commission appointed by the German Government to study the legal aspects of aviation, in order to frame a law, has reported a bill to make aviators liable for damages caused by landing during cross-country flights, and requiring aviators to have certificates of proficiency before being allowed to fly outside aviation grounds. The present police prohibition against flying over incorporated towns will also be in the law.

The Week in Austria-Hungary.—To honor Emperor Francis Joseph, a colossal statue, representing the venerable monarch in full Jäger costume, was unveiled at Ischl. The ceremony formed a splendid close to the celebration of the Emperor's birthday, and was carried out in the presence of thousands of the custodians of the forest reserves gathered from all parts of the Empire.—Ambassador Kerens conferred with the Minister of Foreign Affairs with a view to bring about a removal of the restrictions imposed upon the importing of American meat into the Empire. Mr. Kerens argued that the present inspection laws governing exportation of meat from America practically removed all reason of fear regarding the quality of meat brought in, while meat shipped from the United States reached Austria in shorter time than shipments from Argentina, against which no restrictive legislation existed. The Minister promised to do what he could in the matter, but he will find it difficult to make concessions in favor of the United States. The Agrarian party, whose members are in a majority in the Austrian Reichsrath as well as in the Hungarian Reichstag, is bitterly opposed to the importation of meat from the States.—The cholera has passed across the frontiers of Russia and made its appearance in Galicia. Late in the week official reports made known that some sporadic cases had been found in Vienna.

Spain.—Our special correspondent informs us that the recent interview in France of King Alfonso XIII with M. Briand in regard to the relations of Spain with the Vatican, has done much to weaken the affection of Spanish Catholics toward the royal family. The Carlists are receiving numerous recruits. In many cities it is affirmed that their number has increased more than three-fold as a consequence of the present religious agitation. The Government is attempting to silence the Catholic Press by ordering the prosecution of Catholic editors publishing articles hostile to the Canalejas ministry. In the meantime the Republican dailies are publishing, without hinderance, their usual quota of articles inciting the lower classes to do away with the King and the Church. In all parts of Spain Catholic speakers have been cited before the courts for denouncing as tyranny the action of the Ministry in regard to Catholic meetings. General Weyler, of Cuban fame, is spoken of as the next Prime Minister of Spain, in case of the downfall of the Canalejas Cabinet. He is a Liberal of the anti-clerical type.

The Cholera.—The reports from South Russia announce for the week August 14-20, 16,106 new cases and 7,743 deaths. For the previous week the numbers were 23,944 and 10,723 respectively. The grand total for this year is 121,091 cases and 58,030 deaths. It is officially announced that cholera is in Vienna. As a precautionary measure the Roumanian army manoeuvres will not take place.

QUESTIONS OF THE DAY

The Eucharistic Congress in Montreal

During the coming week Montreal will witness a celebration marked by scenes of religious splendor such as the continent of America has never before witnessed. Two years ago, at the close of the great Eucharistic Congress in London, Archbishop Bruchési gladly accepted the burden of responsibility thrust upon him when the Central Committee of the International Eucharistic Congress offered to hold its twenty-first annual meeting in his Episcopal city. One wonders whether the Metropolitan of the old-time Ville Marie realized the monumental task implied in the dignified words with which he so felicitously returned thanks for the singular honor the offering conveyed. Whether he did or not the busy round of preparation that filled Mgr. Bruchési's days during the intervening two years has surely made clear to him the burdensome character of the undertaking which he then pledged himself to carry out.

Year after year since their inception in 1881, the assemblies of the Eucharistic Congress have grown in importance, each one excelling its predecessor in the concourse of illustrious men attending its sessions, in the weight of its deliberations, in its display of faith and in the magnificence of its religious functions. The whole Catholic world, therefore, would be interested in the outcome of the first meeting to be held in the Western Continent. Would the young and thriving Church which had developed beyond the Atlantic be able to renew the triumph and add still greater glory to a splendid record? The labor facing him may well have caused his Grace of Montreal to view the task with anxious heart, but there was no faltering of courage in the zeal with which the multiplied details of organization and of preparation have been executed, until now as the time approaches, Archbishop Bruchési and his aids with quiet confidence await the outcome of their toil in what they expect will be the greatest religious triumph of its generation.

The expectation means much to one who recalls the story of these Congresses. Due, in its first inspiration, to the piety of Bishop Gaston de Ségur, the idea of the Eucharistic Congress marked the birth of a movement within the Church to meet the appalling growth of rationalism and religious indifference characteristic of our time. The Real Presence of Jesus Christ in the Eucharistic is the pivotal doctrine of Catholic faith, and is, therefore, the most precious treasure that Christ has left to His Church as the centre of Catholic worship, and as the unfailing source of Christian piety. To meet the tendencies that connote man's drifting away from God, Mgr. de Ségur was led to plan gatherings of ecclesiastics and laymen for the purpose of celebrating the Holy Eucharist and of seeking the best means to spread its knowledge and love throughout the world.

His purpose was humble in its inception and local in its initial execution, and the first Congress held at Lille, France, in 1881, had but few adherents. Still like all projects favored of God, the idea grew from year to year with an ever-increasing importance. French and Belgian cities were originally the ordinary meeting places of the Congresses, the Catholic Faith which holds the people of these lands, despite the scheming and plotting of freethinking politicians, making them the natural soil for the development of so Catholic a project. Yet the underlying aim of the Congresses, the concentration of the thoughts of the faithful upon the mystery of the altar, and the making known to them the means by which devotion towards the Holy Eucharist may be implanted and promoted in the hearts of the people, was easily suggestive of the international scope of the movement. Almost from the beginning, then, there has been a disposition to favor other lands as well, in selecting the fitting place of yearly assembly.

In 1885, Fribourg, in Switzerland, was thus honored, and the influence of the famous Mgr. Mermillod, Bishop of Lausanne and Geneva, made that gathering a very notable one. The eighth Congress went to Jerusalem, in 1893, and a solemn adoration of the Blessed Sacrament occurred on the very spot where tradition says the Agony of the Garden took place. Pius X expressly asked that the Congress of 1905 be held in Rome, and the magnificent ceremonies that characterized its sessions are affirmed to have been the dawn of the movement that led to his decree "Tridentina Synodus," advising daily Communion. Teaching a lesson to less generous nations, Germany welcomed the eighteenth Congress, which convened in Metz, Lorraine, in 1907, by suspending the law of 1870, forbidding Church processions, in order that the usual solemn procession of the Blessed Sacrament might be held.

The nineteenth Congress, the first under the auspices of English-speaking members of the Church, was celebrated in London, in 1908, with a gathering of ecclesiastics such as had not been seen outside of Rome in modern times. Finally no one needs to be reminded of the enthusiastic outpouring in Cologne last year, when 70,000 sturdy German sons of Mother Church marched for four hours to honor the God of the Altar, carried aloft in triumph through the gathered millions that lined the city's streets.

Montreal recognizes the filled-up measure of splendid success it must achieve to excel the records thus far attained, and its citizens have made gigantic efforts to meet in a worthy manner the desires of Catholic Canada to have this year's Eucharistic Congress the most representative and important of all the meetings thus far held. The old town will be *en fête* during the coming week with its fluttering flags, gay decorations and thousands of badge-bedecked visitors. The concourse of illustrious men attending the Congress will make brave comparison with that of preceding assemblies. His Eminence, Car-

dinal Vincenzo Vannutelli, once more designated as personal legate of his Holiness, will be present, as will the venerable Cardinal Gibbons, and Cardinal Logue, Primate of all Ireland. Accompanying these Princes of the Church will come a throng of several hundred Archbishops and Bishops and distinguished clerics from Canada and the Continent of Europe and the United States, while the list of laymen expected contains names of distinguished prominence in Catholic activity all over the world.

The Congress will be notable, too, for the weight of its deliberations. The program of the Conferences presents a masterly arrangement of the Eucharistic Topic, studied, varied, comprehending a multiplicity of themes, but each bearing reference to the one Central subject—the Blessed Sacrament in all its various phases and effects as Sacrament and Sacrifice—the Centre of Christian Catholic Cult. Thirty-two papers in all will be read before the different sections into which the general assemblies, English and French, have been divided. To procure writers eminently and especially suited for each particular paper, the Committee in charge has gone over the length and breadth of the English and French-speaking Catholic world, and never before has so choice a galaxy of Catholic scholars, clerical and lay, been assembled in America.

Finally, one needs fear no lapse from the splendor of former Congresses in the display of faith and in the magnificence of ceremonial pomp which is to mark the religious functions during the approaching Congress at Montreal.

The immense and gorgeous repository or altar that has been erected on Mance Park (Fletcher's Field), at the west end of Rachel Street, with the mountain as a background, symbolizes in concrete form the ardor that thrilled the citizens of Montreal in their enthusiastic preparations for this phase of the coming solemnity. The dome above the altar is ninety feet high, and the sculptural ornaments are most rich and artistic. Three tiers of steps lead to the altar under the dome, which is itself supported by four elegant double pillars. On each side of the altar and canopy there will be rows of stalls for the bishops and other dignitaries, splendid decorations in keeping with the architectural lines of the dome being placed in the rear of these stalls. The thousands of people present will take their position in the open field in front of the altar. This altar will serve for the open-air Mass on Friday, September 9, and for the benediction at the end of the grand procession on the last day of the Congress, September 11.

The two years that have sped on their way since the memorable afternoon in London when Our Lady's City of Canada was so signally honored by being named as the meeting-place for the Congress of 1910, have been years full of labor of preparation;—may the glory that will overshadow its people in the happy outcome of their efforts to honor fittingly the Eucharistic King be as ample as has been their generous acceptance of the labor!

M. J. O'CONNOR, S.J.

Sociology at Work

Very few people know where the Skunnemunk Mountains are. Nor would their civilized name of Watch-Fire Hills help to localize them. But if you speak to old New Yorkers of the Seven Spring Mountain House they will tell you that it was a famous resort in the Ramapos thirty or forty years ago, up in the hills beyond the village of Monroe. That is where we saw Sociology at work.

As the train hurries you over the Jersey meadows, and afterwards past Suffern and Tuxedo, and through the great park which Harriman gave to the State, you find yourself towards the end of your fifty mile run, looking over your shoulder at a long straight-edged mountain ridge that rises like a wall at your right and with its dense forests and jagged rocks shutting off the people of the valley from whatever may be on the other side of the hills.

Leaving the train at Monroe you toil up two or three miles of rough and now unfrequented and uncared-for roads, to a height of 1,600 or 1,700 feet, and you find yourself in presence of what was once a great caravansary for the well-to-do, but which is now a heap of ruins. The place has been deserted for many years, and the snow and rain and winds have played havoc with the roofs and walls of the outhouses, and even with great portions of the main building itself. The roof and floors of the great ball-room have tumbled in, and grimy rafters hang with but a slender hold, over the heaps of brick and mortar and decaying wood in the inclosure beneath. The main wing, however, is intact and above and along its full length, there extends a modern mansard, fresh and bright with its new woodwork and paint, and giving promise of what the rest is to be when the fallen grouting on the façade is renewed, and the mason has pointed the seams of the stones, which here and there hold their place without the aid of plaster or cement.

Inside, the old dining-room is in good repair. So it is with the parlors, which have been transformed into a temporary hall and chapel. The stairs are as solid as the day they were built, and also the floors, and as you walk along the corridor above, you see at your right a row of those old-fashioned spacious rooms in which guests were made comfortable in former times. Upstairs under the roof, where the girders and woodwork are left revealed to form what is really an artistic ceiling, are long rows of carefully-made cots in lines as straight as a rule could make them.

Here a glimmer of the past comes out of the old ruins. The faded and frayed register of the famous hotel is there, and as you turn its pages you almost start at the names that meet your eyes. There is Ulysses S. Grant, Horace Greeley, Zophar Mills, whom many a New Yorker has forgotten, but whose name still lingers on the city's fire-boats. More singular still, and one is sorry to see it, there is Oscar Wilde and others of less

prominence, but the departed greatness of the old establishment asserts itself sufficiently in other signatures before you.

There is a different population in the Seven Spring Mountain House to-day. Outside on the grounds you see sixty or seventy youngsters, ranging from sixteen or seventeen to six or seven; some of them well dressed and spruce, others knocking about in blue overalls, bare-headed and bare-armed, not tanned but actually blackened by the sun; some of them at baseball, others helping the surveyor as he lays out the new roads, others again starting out for a ramble over the hills, and judging from the music that comes from one of the houses there must be a considerable group engaged in musical practice at the piano or choral singing. They are as fine a set of lads as you would wish to see; bright-eyed, clever looking, well behaved, polite, eager to take their turn in readying up the dining-room, or helping in the kitchen, or arranging the dormitory, or in sweeping the rooms, or taking their turn at the light work in building the roads.

In the early morning they line up for prayers before the hotel; and are grouped together again for the Angelus at noon and nightfall, and later for prayers before going to bed. They are all at Mass every morning, and quite a number receive Holy Communion frequently. A large contingent among them are trained singers, and have won great praise for their musical exhibitions at the Waldorf or the houses of wealthy people, and have even dared to present the "Midsummer Night's Dream" and other Shakesperian dramas on the lawns of fashionable boarding schools. They gave a concert the night we were there, and displayed not only remarkable ability, but positive delight in their work; one of them, a little cherub in blue overalls and half asleep clinging with unconscious grace to the mantle-piece to keep himself on his feet and all the time singing with the full-throated and mellifluous ease of a nightingale, and like the nightingale giving no thought to what he was doing.

Who were they? They were Father Walsh's Italian boys from the Church of Our Lady of Loretto in Elizabeth street. Every two weeks he carries off fifty or sixty of them to these mountains and gives them all the enjoyment he can crowd into that space. Two devoted ladies, who live in an adjoining cottage, help him in the work; and—we must not forget him—a splendid Italian cook, who revels in laboring night and day for his little compatriots.

The establishment will be, one of these days, it is hoped, in perfect order. Already there is a powerhouse which would grace a gentleman's estate, busy night and day pumping water for household purposes and, also for a swimming tank, into which an old stone barn has been converted, by taking away the dilapidated roof and building on the solid rock a concrete basin, around which are grassy walks, and at the end of the enclosure

a row of dressing-rooms for the bathers. Spring water in a bath is suggestive of shivers, but these hardy youngsters will not mind that.

What is that octagonal and roofless structure nearby? we ask. It is an old carriage house. What do you leave it there for? First, because it is too expensive to cart away, and besides someone may take a fancy, one of these days, to put a roof on it, and it will make an ideal chapel for the boys.

How do you manage to finance such an enterprise? Only the Lord knows. Money comes in from all quarters unasked. The range and the furniture and the pianos were gotten for nothing, or next to nothing, for people love to see these clean-living, modest, well-behaved, intelligent Italian children developing into good devoted Catholics, who know their religion, are devoted to the Church, and are already a great nucleus for good among their people.

We remained over night, and as we sat outside under the trees in the bright noonlight and looked over at the other glorious hills as luminous as our own, as they stretched away to the distant Catskills towards the north, we could not help feeling sentimental, as we thought of the little fellows sleeping soundly upstairs in the old hotel and filling their lungs with the mountain air that never drifts down into the stuffy tenements of Elizabeth Street. It was a joy to meet a man who did not ventilate theories of sociology, but went to work with the material at hand and made healthy, strong and happy, but above all moral boys out of waifs who but for him would have been lost forever, and who did it all with no other capital than that of a loving trust in the fatherly care of the Almighty, who clothes the lilies with beauty and watches over the birds of the air. He does not forget His little ones of the street.

A VISITOR.

Mexico's Struggle for Independence

The birthday of the Republic of Mexico is celebrated on the sixteenth of September, on which date in 1810, the creole priest, Miguel Hidalgo, called on all creoles, mestizos and Indians to take up arms against what was masquerading at the time as the Spanish government. King Ferdinand VII was a prisoner in France; Joseph Bonaparte was king of that part of Spain which was overrun by French troops, but he was king of no Spaniards. With the mother country in such a condition, a Cortes met in Cádiz and went through the semblance of conducting national and colonial affairs. The Cortes was unlike any ever before seen in Spain, nearly one-half the total membership having been elected by citizens of Cádiz to represent northern Spain and the transmarine possessions of the crown.

Although its members solemnly swore to support the Catholic religion and to preserve the Spanish dominions in their entirety for Ferdinand VII, they acted as if they

were supreme in the whole field of law-making. This hybrid convention assembled in Cádiz on Sept 24, 1810, supplanting a committee of regency which had made some attempt at governing. This regency had no clearer warrant for its existence than the need of an attempt at public order during the imprisonment of the royal family in France. The Cortes remained in supreme control until the liberation of Ferdinand and his return to Spain in April, 1814.

During the ten months of Hidalgo's military activities, there had been no attempt to establish an independent committee of government, but shortly after his execution, at a time indeed when the success of his project seemed well-nigh hopeless, a "Supreme National Committee" was formed, which was bound by oath to maintain the rights of Church and king, and to fight for liberty. On November 6, 1813, a declaration of independence was issued by a so-called representative congress which had met at the call of Morelos in the town of Chilpancingo. The members of the congress were indebted for their election or appointment to Morelos, who, like Hidalgo, was a creole priest, and had been taught by Hidalgo in the seminary. The congress also decreed the abolition of slavery, and drew up a constitution which recognized the sovereignty of Ferdinand VII.

On Oct. 22, 1814, there was promulgated a second constitution, in which the sovereignty was claimed by the people, the executive power to be exercised by a committee of three. This was a rough draft, the work of eleven men "in convention assembled," and never rose to importance. The year 1821 found Iturbide in command of the royal forces at Iguala, and there, on February 24, he published the "Plan of Iguala," which was of the nature of an organic law and contained provisions for the independence of Mexico with a constitutional monarch, either Ferdinand VII or one of his family, a committee of directors to assume control until the arrival of the new ruler.

The last viceroy, Juan O'Donojú, on arriving from Spain realized that further dependence of Mexico upon the mother country could not be maintained. On his way to the capital, he reached Córdoba on August 23, 1821, and there, in his sovereign's name, acknowledged the independence of Mexico and accepted the Plan of Iguala as the only safe way to secure Spaniards in the possession of their lives and property.

One of the most tragic figures in Mexico's tragic history is that of Agustin Iturbide. His father was a native of Navarre, but his mother belonged to a family which had been established in Mexico for over two hundred years. Though a creole, Iturbide sided with the viceroys and took an active part in the military operations against Hidalgo and other revolutionists. For a time he was under a cloud, owing to a charge, which was not pressed, of malversation of funds, but he was recalled from his obscurity by Viceroy Apodaca and sent with a large body of soldiers and abundant military stores and

funds to crush a revolutionary force under Guerrero. Then it was that Iturbide went over to the creole movement, taking with him the viceregal troops and funds, and published the "Plan of Iguala."

A constituent congress met in the City of Mexico in February, 1822. The first act of the delegates, who were over two hundred in number, was to swear to observe the Plan of Iguala and the agreement made at Córdoba with Viceroy O'Donojú. It is superfluous to remark that emissaries of Iturbide had been actively engaged in seeing that, as far as possible, only suitable "lumber" should be sent to the Congress, yet they were not uniformly successful in securing the election of Iturbide's partisans. Iturbide was at hand with his troops. The deliberations of the Congress were in their third month when the soldiers rushed forth from their barracks and began to hurrah for the emperor, Agustin I. On May 19, the Congress met in special session. The shouts of the mob were heard in the assembly hall. "Coronation or death" was the burden of their song.

Only eighty-two members voted; sixty-seven were in favor of Iturbide. Ratification meetings in all parts of the country quickly confirmed the action of the terrorized Congress. The first flurry of excitement died out and dissensions, which have always been the curse of Mexico, began to appear. The Mexican whose name is best known to Americans, even if not the most loved by them, is General Santa Ana. He had been highly favored and wholly mistrusted by the emperor, and he was the first to raise the standard of revolt. After ten months of precarious sovereignty, Agustin I abdicated and left the country. Returning to Mexico, where he was unaware that a sentence of death had been pronounced against him, he was seized and shot on July 19, 1824.

The constituent Congress, whose sittings had been suspended by Agustin I in a desperate attempt to cling to his sceptre, reassembled after his departure for Europe and continued the task of elaborating a constitution. The monarchical element of the Plan of Iguala was dropped, but the delegates were so hopelessly divided on the nature of the republic which they were to establish that another resort to arms and consequent death of opponents seemed to be the only solution of the vexed question. Some clamored for a federal republic like the United States; others were committed to a centralist republic, in which the several states should bear about the same relation to the general government that in this country a county bears to the state of which it is a part. The Federalists having carried the day in the Congress, the new Constitution was solemnly published on October 4, 1824. On the tenth day of the same month Guadalupe Victoria, having been duly elected, took the oath of office as the first President of the "United Mexican States."

Juan Felix Fernandez belonged to a respectable Durango family. Identifying himself with the revolutionary movements, he took the name of Guadalupe, and in remembrance of a victory over the Spaniards, he adopted

Victoria as his surname. In the darkest period of the struggle, he had skulked alone with a price on his head, in impenetrable forests far from the haunts of men, where in the midst of incredible hardships and privations he had awaited with dogged perseverance the dawn of a brighter day. His election was a proof that his countrymen recognized his labors and constancy in behalf of independence.

H. J. SWIFT, S.J.

The Reliable Hollander

As the dykes keep the Zuyder Zee in place, so the sturdy legislators of Holland prevent the waves of religious strife from invading their peaceful country. An instance of it has just occurred. Some of her statesmen who were among the "Outs" and desirous of regaining power endeavored to evoke a storm by means of the now famous Encyclical on St. Charles Borromeo. They were prompted to do so, no doubt, by the mysterious agency, whose influence seems to be fast growing universal. But they failed egregiously, for the imperturbable Dutch understood perfectly well that it was not piety but politics which was at the bottom of the movement. The leader of the attack was a Liberal Deputy named Van Doorn.

There was a special propriety in choosing Van Doorn to put the question to the Government that was going to cause the political upheaval, because his father had covered himself with glory on a similar occasion fifty-seven years ago, when Pius IX had established the Catholic hierarchy in Holland. Utrecht had been chosen as the place for the Archiepiscopal See and there the senior Van Doorn organized a series of anti-Catholic manifestations known in history as the "April Agitation." On the 18th of April he laid a motion before the House, compelling the Government to make a strong protestation to the Holy See against its action in Holland. The Prime Minister at that time was the illustrious J. R. Thorbecke, the father of the Constitution of 1848, a Liberal but a man of tolerant disposition. Van Doorn carried his point, but Thorbecke preferred to resign rather than oppose the establishment of the hierarchy, and was succeeded by Van Hall-Donker Curtius, who contrived to placate the furious anti-papist Van Doorn by making him Minister of Finance in the new cabinet. But the hierarchy remained.

Time rolled by, and now in 1910, his son who plumes himself on the family exploit of fifty seven years ago, fancied he could make a similar stroke by clamoring against the Encyclical. The Minister at present is Heemskerck and represents what is called the Anti-Revolutionary Party or Protestant Believers, which holds its place by its alliance with the Catholics. Van Doorn's scheme was to create a division of the two elements of the Government, and hence on the 25th of last June he made a violent speech in the Second Chamber and demanded that the Government should protest against the Encyclical. He

appealed to the patriotic and Protestant susceptibilities of the people and to their love for the House of Orange, which was insulted by the Papal utterance, but his eloquence fell flat. The majority listened unmoved. They saw the trick and did not propose to let the interests of the country suffer because of these pretended outrages on the petty susceptibilities of a few people. So the Minister of Foreign Affairs, H. D. Marces Van Swinderen, merely replied that he had no official cognizance of the Encyclical and moreover that "he did not propose to occupy himself with a matter that regarded exclusively the internal government of the Catholic Church." (Minister Van Swinderen, it will be remembered, for a number of years represented the Netherlands at Washington, and has an American wife).

"What!" cried Van Doorn; "can this Government use such language in presence of the excitement and protestations of all Europe?" But his eloquence had no effect on the imperturbable majority and they voted solidly that they were satisfied with the explanations of the Minister. In the name of the Historical-Christian Party, de Visser, the Deputy from Leyden, declared that he did not desire to repudiate the alliance of the Catholics, and the Friesian Deputy of Harlinger, Ankerman, made the same declaration. The whole Anti-Revolutionary Party, through its speaker Van der Voort Zijp, while taking some exception to the fact of the Encyclical, expressed its full and unqualified approbation of the Government's action, and affirmed its intention of remaining faithful to the Catholics for the sake of the higher interests that were involved. Finally, in a very brief speech, the President of the Catholic group, Mgr. Nolens, the Deputy of Vinlo, put an end to the debate by reminding the House that the reply made to Germany by the Holy See was calculated to allay all fear on the subject of the Encyclical.

Immediately the Pontifical Chargé d'Affaires at The Hague, Mgr. Gualtieri, officially made known to the Minister that there was no intention on the part of the Pope to offend the Dutch People or the royal family, as no one had been named in the document. It was easy to do so, for Mgr. Gualtieri is highly esteemed in Holland. He is small of stature, quite the reverse of his predecessor, Mgr. Giovanini, but he is extremely affable and admittedly very clever. He can only stammer through a few words in Dutch, and in spite of a long residence at Brussels cannot make much of French, but he talks English and German. His deep interest in Holland's social life, however, and his great activity in Catholic social enterprises have won for him universal esteem.

As a matter of fact Van Doorn's attack only consolidated the Government's forces. Following the advice of their leaders, the Anti-Revolutionaries, the Historical-Christians, and the Historical Christian Friesians stood shoulder to shoulder with the Catholics and secured a sweeping victory at the elections. The Liberals lost

twenty-four seats, only a few of which went to the Socialists; the rest were captured by the Government.

In five provinces there were no changes. In Limburg and Brabant all the members of the Right were returned, and in Drenthe all those of the Left. At Utrecht the figures remained as before: 32 members of the Right and 9 Liberals; so also in North Holland: 51 members of the Left and 26 of the Right.

In the other provinces the Liberal Party suffered defeat. In Groningen the Right won a seat and has 5 Representatives as against 40 Liberals. In the Provinces of Overijssel 2 seats and has 27 Representatives as against 20 Liberals. In Gueldres, it has gained 3 seats, and counts 40 Representatives as against 24 Liberals. In Friesland it has gained 3 seats and has 23 Representatives against 27 Liberals. In Zeland it has gained 3 seats and has 27 Representatives against 15 Liberals. In South Holland it has gained 4 seats and has 55 Representatives against 27 Liberals. The total gain of the Right is, therefore, 16 and the Left has no longer a majority except in North Holland, Groningen, Drenthe and Friesland. In the last province the Right has hopes of winning in the near future.

The Liberals lost 8 seats to the Socialists, 2 in Friesland, 2 in Overijssel and 4 in North Holland.

These provincial elections are of great importance from a political point of view. They not only indicate the sentiment of the country, but are a forecast of the political color of the Upper Chamber of the States-General. For in Holland the Senators are elected by the Provincial Assemblies. The Upper Chamber consists of 50 members, 32 of whom belong to the Government majority and 18 to the opposition. The majority is made up of 18 Catholics, 10 Anti-Revolutionists, and 4 Historical Christians. Thus the last provincial elections have secured for a long period the support of the Upper Chamber.

P. V.

This Year's Oireachtas

"It was like renewing one's Baptismal vows," said a friend of mine, speaking of a visit to the annual festival in which the Gaelic League renews its life and celebrates its progress in the capital of Ireland.

Most of the men of my time, those whose youth has been within the past fifteen or twenty years, have made some effort to learn Irish. We have not quite all succeeded, and perhaps look upon the correct use of Irish, as the laity look upon a life of entire sanctity. But we have all made progress little or great, though it be but a few pages of Father O'Growney's famous primer; progress sufficient to make us envy the "native speaker," who like the angels is born blessed, endowed with gifts, which he not seldom neglects to his perdition.

Hence it comes, that the young men of Dublin mingling with the delegates from the country, crowd into the National festival in the Rotunda, where not a word of

English is spoken, not wholly understanding but eagerly appreciative none the less.

And, herein, we men of Dublin and Leinster lay claim to a grievance. Our accent does not pass current in Irish. Nothing is more certain, than that at some period, thick tones of the county, perhaps even the drawl of the City of Dublin, must have been used to pronounce Gaelic, for which the former at least is admirably fitted. But "Dublin Irish" has long since perished, and remains but a name of derision, so that the long-suffering Dublinite must hie him to Ulster or Munster or Connaught, if he would gain a true Irish "*blas*" and escape the derision of his fellow-leaguers. But this is a local matter.

The Oireachtas is for all Ireland. Its central feature is the meeting of the *Ard-Fheis* or parliament of the Gaelic League, which decides upon all general topics affecting the government of the Gaelic League. Upon the present occasion the League was enabled to congratulate itself upon a great victory. Since the rejection of the Irish Councils' bill no public question has excited so much interest in Ireland as the demand that the Irish language should be made a compulsory subject for the matriculation of the newly founded National University.

The County Councils, who intend to provide scholarships for students in the University, sided with the Gaelic League in this demand, and after a long and rather bitter struggle, Irish was made compulsory. Hence the *Ard-Fheis* upon the present occasion passed a resolution welcoming the decision of the University and binding itself to support it as soon as the new provisions come into force. The success of the Gaelic League in this struggle is looked upon, on all sides, as a striking proof of the attachment of the Irish people to the idea of a separate nationality.

But the discussions at the *Ard-Fheis*, are of course, confined to the accredited delegates who come from all parts of the country. The concerts, the plays, and the social function at the Mansion House (as the Lord Mayor's residence is styled) are the part of the Oireachtas festival in which the public is concerned.

It is not till a man, having some real musical taste, goes to such a function as the Oireachtas, that he comes to know what is the inner loveliness of true Irish music, a music in which the underlying strain of melancholy makes every mood beautiful. Too much that is pseudo-Irish is current in the drawing-rooms of the Irish, both home and abroad. Some air that savors of the London music halls is sought to be made Irish by sticking a few "*astores*" and "*avourneens*" into it, whereas an intense delicacy of feeling, something like that to be found in the art of the early Catholic painters, is the most striking characteristic of true Irish music. Indeed, there is strong reason to believe that the early Church music, which is still with us in the Gregorian chants, was in no small degree influenced by Irish musical modes.

A most interesting paper upon this subject was read at the present Oireachtas by Mr. Carl Hardebeck, a Belfast gentleman, and himself a composer of distinction. It was part of a conference on "Irish Traditional Singing." This is one of the vexed questions of the Irish revival.

Anyone who has heard the Irish people singing in their homes will have recognized a quaint and most distinctive method of rendering the songs, quite unlike the system in use in our city drawing-rooms. Like the style of the "primitives" in Art, this method of singing is found to be attractive to the cultured and repellent to the Philistine in the street, in an equal degree. And it is still a matter of discussion how the Gaelic Leaguers should abandon it for more modern musical methods. One of the speakers at the conference asserted that a method closely similar to the method of Irish Traditional Singing prevails among the American Indians.

Such a method certainly prevails among the Gaels of Scotland, as some most beautiful songs were given at the present Oireachtas in Scotch Gaelic, by two singers from Scotland who took part in the festival. Their method of singing was identical with the traditional Irish method. Perhaps the most beautiful singing was, however, that of an Irish woman, Mrs. Clandillon. The increasing use of the kilt as an Irish National costume was one of the striking features of the present festival. And the war-pipes,—that form of bag-pipes which can be played while marching—have been reimported from Scotland, with excellent results.

The other nights of the festival were devoted to plays in the Irish language. These were less successful; the art of the playwright is a new thing in the Irish language, and nothing has as yet been produced in Gaelic, that could compare with such a play as Mr. Yeats's Anglo-Irish "Kathleen ni Houlihan," for instance.

However, all things must have a beginning, and, we may hope that before long some Gaelic dramatist may arise whose fame shall rival that of Canon Peter O'Leary as a novelist. The acting of the Gaelic speaking actors was in several cases excellent.

Oratory has also a place at the Oireachtas. On this occasion a young priest, Father Andrew Kelleher, a native speaker of Irish, delivered the Oireachtas oration. I have seldom heard a nobler piece of eloquence.

For such a purpose, Irish with its rich vowel sounds, is peculiarly suited, and Father Kelleher, who is a Munster man, swayed the audience with his earnest periods of true eloquence. Of Dr. Douglas Hyde, the President of the League, it is needless to speak. He has proved as great a power in America as in Ireland. I thought he was looking a little tired and worn, as if his strenuous labors in the cause of the language were telling upon him. But I trust this may be only a passing phase, and that he may long live to preside over Gaelic festivals as successful as the present one.

ARTHUR SYNAN.

International Peace Congress at Stockholm

Stockholm, the Venice of the North, whose natural beauties annually attract an ever increasing number of tourists during the first week of August, welcomed to its walls the Eighteenth Universal Peace Congress. For many reasons, the choice of this capital was a happy one for those interested in the cause; because, as we shall see, the movement in favor of peace is not of recent date in Sweden, nor is its extension there, restricted in its character.

Already in 1869, the question of peace was discussed in the Swedish Parliament. Its principal champion was a peasant, John Jonasson de Gullaboas, who in that year made a motion in the Chamber of Deputies advocating disarmament and asking Sweden to take the initiative in the movement. His proposition was rejected, but Jonasson was not discouraged. Five years later, namely, in 1875, he again brought up the question in the form of an address to the Government, asking it to take measures in favor of Courts of Arbitration. The motion was adopted by the House, but rejected by the Senate, and in consequence no address was made to the Government. The friends of peace, however, continued their work inside the walls of Parliament, and in 1883, 1894, 1899 and 1902, motions were made demanding that measures should be taken to assure to Sweden a permanent neutrality. None of these propositions, however, had the good fortune to secure a majority of votes.

In 1892, the Swedish Parliamentary Committee of Peace was formed, and in a short time afterward was changed into an organization called "The Inter-Parliamentary Group of the Congress of Peace," which consisted of one hundred and eighty-seven members, belonging to the Swedish Parliament, of whom forty-one are Senators and one hundred and forty-six Deputies.

Other organizations of this kind existed also in Denmark and Norway, and their union, which was brought about in 1907, has resulted in the formation of a group called The Inter-Parliamentary Union of Scandinavia. In 1883 some Swedes formed a Swedish Society of Peace and of Arbitration. In the beginning it was exclusively composed of Deputies and Senators, but subsequently, other Swedish citizens became members. It has been very successful, and actually comprises thirteen local committees, the most important of which are at Stockholm, Gothenburg, and Upsala. Recently it has received the adhesion of another Swedish Peace Society, called the Swedish Peace Federation, which was founded in 1905, but which up to this time remained independent.

Nor have the Swedish women remained inactive. They have formed a peace association of their own, which is giving evidence of great activity. Its president is Madame Emilia Broomé, and is called The Society of International Concord. It was founded and presided over at first by Madame Fanny Petterson, and is working with energy in favor of peace.

All these different groups have formed a federation known as The Committee of Collaboration of Peace Societies. On very many occasions this federation manifested its interest for the cause which it had espoused. Thus in 1893 the Society of Peace and Arbitration got up a petition to the King and Parliament, with regard to the question of peace, and obtained two hundred and fifty thousand signatures. So also in 1899, The Women's Association of Sweden took the initiative in an address of the same kind to the first congress of the Hague, and succeeded in obtaining almost as many signatures, namely, two hundred and twenty-eight thousand, in the course of two months.

But one of the strongest impulses given by the Swedes to the work of peace was the gift of annual prizes, by the distinguished Swedish engineer, Alfred Noble; one of which is awarded to the man or number of men who have contributed most to a fraternization of the nations, or to the reduction of armaments, and the organization of congresses of peace. Among those who have received this distinction, America can inscribe the name of one of her citizens, Theodore Roosevelt, who received the prize for 1906.

To appreciate to what a degree these peace ideas have taken root in Scandinavian peoples, it will suffice to recall the great crisis of the union in 1905, when King Oscar II, the Prince of Peace, succeeded in arranging without the effusion of blood the differences of Sweden and Norway.

Thus it is that the soil seemed particularly well prepared in Sweden for the growth of pacifist ideas. For that reason the aforementioned committee of The Collaboration of Peace Societies sent out an invitation in 1908 to all the friends of peace in the whole world to meet at Stockholm for the Eighteenth Congress of Peace. This invitation was intended for the summer of 1909, and many of the representatives of peace societies had already set out for the capital of Sweden, when there came the general strike in the country, in which many thousands of our workmen took part, and thus by a curious coincidence, the great social struggle prevented the champions of peace from meeting at Stockholm to confer on the means of preventing international struggles. This year, however, the Congress was able to meet. It called for immense preparatory work, and a committee of organization was charged with it. It was presided over by Baron Carl Carlsson Bonde, one of the greatest noblemen and landed proprietors of Sweden, and at the same time one of the most remarkable members of the Swedish Parliament. A considerable part of the labor of the committee fell to the secretary, a very capable, affable and indefatigable worker, Professor John Bergman, who is also a distinguished savant, and an excellent translator of a number of magnificent hymns of the Middle Ages.

On the eve of the opening of the Congress, Sunday, July 31st, divine services were held in the interest of

peace in hundreds of churches of Stockholm. In the Catholic Church of Saint Eugenia, High Mass was celebrated by Monsignor Giesswein, Canon of Budapest, Prelate of the Court of His Holiness and a member of the Hungarian Parliament. He had come to Stockholm as a delegate of the Hungarian Peace Society. The Congress opened on August first. The city was hung with banners of every description, and there fluttered in the wind the flags of the twenty-one different nations represented in the assembly. It was at Riddarhus, the palace of the nobles, erected in the seventeenth century, by order of the nobility as a place of assembly, that the sessions were held. In that place, whose surroundings all evoked warlike reminiscences of the time of Sweden's greatness, and whose halls were decorated with the escutcheons of the Swedish nobility, won for the most part in the time when the sons of Sweden moistened with their blood the battlefields of different countries of Europe, were the champions of peace assembled.

The session was opened by the Baron Carl Carlsson Bonde, President of the committee of organization, who welcomed the delegates of the different countries, and then yielded his place to the honorable President of the Congress, Count Taube, who is Minister of Foreign Affairs for Sweden. In his speech, which was in French, the Minister again welcomed the members of the Congress, and emphasized the fact that the motive which had led many of them from countries very remote from Sweden deserved the greatest and most profound attention and sympathy of the nations, and consequently of all those who were the mandatories of those nations. "There is not a statesman," he said, "and not a government whose approbation is not given to your efforts, or is indisposed to support you loyally in your work. The movement which you represent, is a movement forward, towards the realization of an ideal, towards the fulfilment of the Commandments of Almighty God. But the complete realization of the idea of peace, namely, the suppression of appeals to arms, the absolute peace between the different peoples, as well as between the different classes of society would be difficult, if not impossible to obtain as long as the brutal instincts which are innate in man have not been softened by the influence of civilization and religion. Such will always be the case as long as the unwholesome greed of great and powerful nations excite the mistrust of the weak and feeble, who only ask to live in peace, but who are kept continually in dread of aggression."

After having extolled the treaties of arbitration as a means conducive to peace, the Minister terminated his remarkable discourse by showing how the desire of helping the cause of peace is in accord with the most ardent patriotism, and that to fight against the evil which is ravaging humanity, is, not to do away with love of country, but on the contrary to increase the love for one's fellowman.

These beautiful and noble words were received with

enthusiasm by the audience. They sent a thrill through the hearts of all the delegates. For the first time a Minister of Foreign Affairs was there before them giving utterance to his views, which were themselves the entire program of the Congress. To reply to the Minister there advanced in the assembly a venerable, white-bearded man, small of stature, broken down with age, but whose years had not extinguished the warm enthusiasm of youth. In the most eloquent language Professor Count Angelo de Gubernatis expressed his joy at the reception with which he was honored, and read a telegram from the Minister of Foreign Affairs of Italy, in which that statesman recalling the words of the Gospel, "Blessed are the Peacemakers," laid emphasis on the dangers which are ever on the increase, and which threaten the ruin of Europe.

A telegram of greeting was then sent to King Gustaf, of Sweden, who was detained by illness at the sea-shore; after which a great choir of musicians sung a cantata in French, especially composed for the occasion. The text was written by Frederick Hassy, a venerable champion of peace. In the evening there was a splendid banquet for the members of the Congress at the Great Royal Hotel; eloquent discourses were pronounced and the Secretary-General of the Congress, John Bergman, recited a Latin poem, composed by himself, of which we think it proper to quote the last lines:

Vestrum pacifico studio quæ jungitis orbem,
Ultima nunc Thule læta salutatur opus,
Unde abiere acies vastantes sæpius orbem,
Centum annos licuit mox ubi pace frui,
Vos salvere omnes Orientis voce vetusta
Belligeræ gentis sera propago jubet.
•Pax vobiscum.

In English this would be:—
All hail! who with peace would engirdle the world!
Earth's Ultima Thule salutes you to-day.
Where erstwhile the Vikings their banners unfurled,
And sped o'er the surges to ravage and slay;
Lo! we of the race that brought death to each shore,
Now boast of war's horrors an age's surcease.
Not for us are the blood and the rapine of yore,
We bring the Lord's greeting: Abide ye in peace.
BARON G. ARMFELT.

The British and Foreign Bible Society distributed 6,620,024 bibles last year, 685,00 more than in 1908. It publishes St. Matthew in Ongom, a Bantu dialect, and St. Matthew and St. John in Namau, the language of 40,000 cannibals of New Guinea. New Caledonia, the Solomon Islands, Whitsunday Island, have all received one or more gospel, with probably as many blunders as characterized the Society's publications in the past. Since its formation in 1804, the Society has published 222 million copies of the Scriptures. What have the heathen gained from a propaganda as ludicrous as it is profane?

IN MISSION FIELDS

THE PARIS SOCIETY OF FOREIGN MISSIONS

Although somewhat late, the annual report of this zealous body of apostolic men for the year 1909 contains news so gratifying that we feel constrained to favor our readers with a summary of the work done by the Society in the 132 Asiatic missions which the Holy See has confided to its care. The report tells us that the fruits of the missionaries' labors for the year are as follows:

Baptisms of adults	32,342
Conversions of heretics	451
Baptisms of pagan children	137,252

"The question of schools demands ever-increasing attention, and our Bishops have to undergo great sacrifices in order to maintain the schools that we have and to open others in our mission centres. We now have 4,374 schools, an increase of 60 over last year, with a corresponding increase of pupils. The year saw the death of twenty-six of our brothers, among them being the Vicar Apostolic of Siam, Bishop Vey, and the Archbishop of Pondicherry, Mons. Gandy."

There are now in the missions of the Society 38 Bishops, 1,377 missionaries, 783 native priests, 3,046 catechists, 43 seminaries, 350 brothers, 3,179 sisters, and 24,537 children, these last being supported by the Society of the Holy Infancy.

THE KORGARS OF INDIA

Father Alexander Camisa, a Jesuit missionary in South Canará, British India, has published an interesting sketch of the Korgars, a primitive people scattered through that district. In the census returns their approximate number is placed at 4,500, for their manner of life is such that exact details can hardly be obtained.

In the first place, the Korgars are very poor and gain what passes for a livelihood by weaving baskets. Their houses, which are rude huts made of palm leaves, are put up on the highway or in the depths of a forest, or in some corner of untilled or untillable land. Their furniture is so meagre that the wretched owners may be absent for weeks at a time while disposing of their wares without any danger of loss by housebreaking or burglary.

They are so utterly despised by the other pagans and the Mohammedans that it would be a defilement to touch them, yet they are intelligent and of kind and gentle disposition. Such is the unreasonable prejudice against them that they are not permitted to draw water from the public wells, much less from those which are private property. The best that they can do is to wait humbly and expectantly until somebody is willing to fill their jars for them. Their clothing is of the scantiest

kind, and outside of the towns is often composed of a few leaves woven together. With all their extreme poverty, they are quiet, inoffensive, and models of truthfulness.

Father Camisa's intention is to secure a grant of land from the government and establish an agricultural colony for the despised Korgars. He anticipates little or no difficulty about the land, but he does not see his way yet towards the humblest beginning in the way of tools, seed and stock for his colonists. About sixty have already been instructed and baptized, the missionary adds, and their life as Catholics is consoling in itself and full of promise of what can be done for the spiritual benefit of their widely-scattered kinsmen.

The question of caste is a burning question in India. A brahmin, for example, may be very poor, but he remains so proud of his caste that a Korgar must step out of the road and make way for him, should they meet on the highway. It would be a degradation for the brahmin if his corpse were to be carried to the grave by the despised Korgars. Father Camisa's plan of an agricultural colony has been blessed and encouraged by His Holiness, Pius X, who from his scanty resources has contributed towards the realization of the project.

CORRESPONDENCE

The Situation in Spain

BARCELONA, SPAIN, AUGUST 11, 1910.

The situation in Spain is a serious one. If Canalejas persists in continuing his present policy towards the Church, violent clashes between Government and Catholics are inevitable. The past few days have brought a state of affairs which, if continued, will lead either to the downfall of Canalejas or to open violence in many parts of Spain. The Government's policy in the past week is beyond explanation, and is causing many Liberals to question the prudence and legality of the Prime Minister's actions.

For some time the storm of protests against the anti-religious policy of Canalejas, and the demand that he should drop the religious question and look to the industrial interests of the country, have been met by the answer: "I am carrying out the wishes of the country which gave me a majority in the Cortes." To the readers of AMERICA, unfamiliar with Spanish politics, it may be well to repeat what was pointed out in former correspondence long before the Spanish general election, that in Spain "the Government always wins." Election returns, outside of some few provinces, have absolutely no value in showing the sentiment of the country. The numerous sub-divisions of political parties, the aversion to the polls of thousands of the upper classes, the impossibility of overcoming Government schemes and intrigues, reduce the outcome of a general election to the familiar question before election day: "How many deputies will the Government allow the opposition?" Hence, in perfect fairness to Canalejas, Spanish Catholics declare his answer to their protest is a dishonest one. To prove the Catholic spirit of the nation, mass meetings were arranged

in all parts of Spain. In some places these meetings assumed monster proportions and formed a striking contrast to the poorly attended anti-Catholic demonstrations arranged by the Government. The contrast was so striking that Canalejas decided to forbid on one pretext or another, the various Catholic meetings planned in protest against his religious policy. Several of these prohibitions have been of an exasperating nature. His conduct during the past week towards the Catholics of the northern provinces has caused a situation which cannot long continue without violence.

In the north of Spain lie the four fervently Catholic provinces, Guipúzcoa, Vizcaya, Alava and Navarra. The strong faith and piety in these provinces is proverbial. A monster mass meeting in Bilbao was planned by these fervent Catholics as a protest against the policy of Canalejas, and thousands of men promised to be present. Under pretext of the strike in Bilbao, Canalejas forbade the meeting. Indignation in Navarra and in the Basque provinces rose to fever heat. A hundred thousand men pledged themselves to go to San Sebastian, the capital of Guipúzcoa, and hold the meeting there. Canalejas was deluged with telegrams denouncing him as a tyrant, and warning him that the men of Navarra and the Basque provinces were prepared to sacrifice their property and their lives in defence of the Church. Sr. Feliú, the Carlist leader, sent the following message: "Indignant at prohibition of Catholic meeting in Bilbao, I counsel you to remember that free people are not governed by the lash. Do not continue playing with fire."

Canalejas forbade the meeting in San Sebastian. To make the situation worse, he gave Soriano, the Republican deputy, permission to hold an anti-Catholic, anti-monarchical meeting in San Sebastian, on Sunday, August 7, the very day selected by the Catholics. From all parts of the provinces rose the indignant cry: "On to San Sebastian, whether there be a meeting or no meeting." The Government cut off all communication by sea with San Sebastian and practically seized control of all railroads leading to that city, by prohibiting special trains and coaches, and so impeding the companies in their operation that only a few hundred passengers could reach the fashionable summer resort. Thousands of men set out from distant towns to walk to San Sebastian, and it seems some five thousand reached the city. True reports are just reaching us of what happened in San Sebastian on Sunday. It is now certain that about one hundred and fifty Catholic Basques were lodged in jail by the Government. Private houses of Catholics were entered and searched, under pretext of a quest of fire-arms, and numerous consignments of Catholic newspapers, on trains for towns in Navarra, were confiscated. As Carlist sentiment and Basque national spirit are strong in the North, the Government seems eager to represent the Catholic movement in a false light. The indignation in Spain at Canalejas' actions is not confined to Carlists or Basque Nationalists, but is common to Catholics of every class and party. The present agitation is strengthening the Carlist party. Persecution of the Church has always helped the Carlist cause among militant Catholics.

Among business men in Spain there is strong opposition to the policy of the present Government. The merchants of Pamplona, the capital of Navarra, suspended all business for a day, in order to show their disapproval of present affairs. Business men in general are demanding that the Ministry should drop all religious questions and follow the policy of the former Conservative Cabinet, namely, of looking only to the material development of the

country. These business men point out that, since Canalejas started his anti-religious policy, the credit of Spain in foreign markets has sunk lower and lower. "It is commercial and industrial development we want; not the suppression of nuns," was the strong remark of a Spanish merchant made to the writer, on the express from Valencia to Barcelona. His sentiment is that of Spanish merchants in general. Social writers declare that emigration, during the past year, shows that unless proper legislation is soon secured to improve conditions in certain agricultural districts, the strength and vigor of the sturdy Spanish peasantry in these districts will soon be transferred to Argentina, Chili, etc., while Spain will have to rest content with the aged and the weak who, unable to pass South American immigration inspection, must remain at home to increase the number of those dependent for support upon public charity, directed by the religious congregations which Canalejas is planning to suppress.

The emigration from Spanish ports during 1909 was as follows: Coruña, 25,803; Vigo, 25,520; Almería, 14,209; Barcelona, 12,349; Santander, 7,583; Bilbao, 6,674; Cadiz, 5,261; Villagarcía, 3,582; Málaga, 3,296; Las Palmas, 2,538; Valencia, 1,584; Santa Cruz de Tenerife, 2,457; Palma de Mallorca, 202. Total, 111,058. Commenting on these figures, social writers are demanding the solution of agricultural difficulties. Aside from radical dailies, there is the one persistent demand: "Improve our agriculture and our industries; leave religious questions alone."

Calmly reviewing the situation in Spain from an American viewpoint, one is impressed by the fact that the present anti-Catholic program of the Government is having an opposite effect from the one intended. Persecution always proves the real strength of the Church and the loyalty of her children. To the solicitous advisers of the Pope outside of the Church who are criticising the action of the Holy See in its relations with the Canalejas Cabinet, the words of *La Voz de Valencia*, of August 6, may be instructive: "Let Canalejas know that the Spanish people are not breaking relations with the Vatican. The Government, representing nothing and representing no one with the Holy See, may break its relations, recall its ambassador and give passports to the Nuncio of His Holiness; but Spain remains, and will remain, with its fifty-two prelates and its millions of Catholics, firmly united to Rome, and prepared to sacrifice all rather than break that union." C. J. M.

The Language Question and the Austrian Katholikentag

INNSBRUCK, AUGUST 20, 1910.

An unlooked for situation is just now confronting the Committee in charge of the Seventh General Congress of Austrian Catholics soon to be held in this city. The situation, which seriously threatens the success generally anticipated from the meeting, is due to that persistent disturber in social and political movements in the Empire—the language question. The Catholic Czechs of Moravia and Bohemia have informed the committee, it seems, that they will participate in the congress only on condition that they be allowed to use their own language in the sectional meetings. Naturally the committee is reluctant to concede this demand.

Austria is a land of many tongues, and it is feared that if the privilege asked be granted to the Czechs, similar concessions will be insisted upon by delegates claiming other languages as their mother-tongue. One readily ap-

preciates the babel of speech that would ensue. Were we Austrians not so unhappily divided in politics owing to the selfish purposes of the leaders representing our diverse peoples, this difficulty would not confront us.

The fundamental aim of a Catholic Congress, to weld all into harmonious action for the well-being of the Church, would be reason enough to make men understand the need of a common language, in which measures looking to this aim may be mutually discussed and profitably planned. And as German is the one language commonly understood by the educated classes in Austria, it should be recognized as a matter of course as the one official language of the Congress. There are vital interests to be considered in the coming assembly, and it is of first importance just now that Catholics present an unbroken front to the enemy.

We have to meet the attacks growing out of the Borromeo Encyclical, and the outcroppings of the troubles in Spain which the liberals here among us are using in their own malicious way; the disturbances awakened through these incidents seem to give new heart to the Church's enemies to push their long meditated legislation favoring civil marriage and neutral schools. Only unity in thought and in action will give us Catholics strength to rout the enemy in the clash of battle that is bound to be heard speedily in the Empire.

V. P. B.

Socialists and the World's History

A correspondent in Vienna sends an interesting note. In the *Socialistic Monthly*, a recognized organ of the Socialists of Germany, Alwin Sängner narrates an incident illuminating in its evidence of the standards by which the followers of the party in that country measure the importance of the lessons of history. Mr. Sängner was empowered, it seems, to arrange courses of instruction to be opened shortly by a Workmen's Educational Bureau in Munich. To guide him in his work he prepared a schedule containing eleven general questions, which he submitted to young men and women selected from the number whose needs the new courses were intended to satisfy. The answers throw curious light on the trend of the Socialistic mind.

One question was: What were the most important events in the world's history? With few exceptions the epoch-making periods referred to in the answers given were the French revolution and the nineteenth century, the latter being specially favored as the era of progress, of revolutions, and of the awakening of the labor movement. Only two papers mentioned the rise of Christianity; only one the migrations of the nations, the discovery of America, the reformation, and the glories of antiquity. Told to name the men and women most eminent in history the names of Marx, Lassalle, Bebel, Goethe, Napoleon, Engels, Schiller, Bismarck, Darwin, Heine, Tolstoi, Kant, Liebknecht, Vollmar, Shakespeare, Wagner, Zola, Gorki were thus honorably catalogued, with votes running from 25 for Marx to 4 for Gorki.

Distinguished naturalists, inventors and artists received from 1 to 3 votes. Jesus Christ was named *once*. Most of the young men and women very uncavalierly affirmed that there have been no eminent women in history; some few named Maria Theresa of Austria, Catherine of Russia, Queen Victoria of England, and the lately deceased Empress-widow of China, this last, as was naively explained, because of her inflexible will. God pity the world when the cultural influences of Socialism will have come to prevail!

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

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What Will Be the Result?

If you have the good fortune to secure a seat in the Elevated or Subway or on any of the numberless trolleys which in the rush hours are packed with people who are hurrying to and fro, from their shops and homes, you will find it hard to get a glimpse of the faces of your fellow passengers. They all wear a newspaper mask. Opposite you perhaps is a barrier in Yiddish, and you are sure of the reader's race. Next, may be an Italian or German. A messenger boy curled up behind a discarded copy is betrayed by his blue cap above the printed wall. A well-to-do merchant or his clerk is next. Then comes a factory or shop girl of modest demeanor and apparently of good surroundings. She, too, is buried in the last edition. A severe old lady is studying her paper intently, and so on to the end of the line. They are people of all races and classes, and conditions and ages, profiting by the advantage which their superior education has afforded them of being able to read.

If you discovered that a large number of these people who are so engaged were perusing, some of them hastily, some of them eagerly, let us say, a disquisition on race suicide, and that its advantages, desirability and reasonableness, were impressed on them in plain, direct, forcible and reiterated phrases which they easily grasp, and which cannot fail to produce an impression on their minds, you might have reason to be startled.

Such was the theme in a recent New York publication, which boasts of an enormous circulation. The language was coarse and suggestive, the illustrations to prove the thesis were borrowed in the grossest fashion from the lowest grade of the animal world, and the conclusions were based on the rankest materialism; viz., that man has no soul, but is merely a part of the world's machinery, and

therefore that in this matter of race suicide there is no question of morality whatever to prevent a systematic introduction of it into society as it is now constituted.

By means of papers of this kind, which reach perhaps millions of readers, such doctrines are being taught to young girls just coming into womanhood; to young men whose turbulent passions are beginning to assert themselves; to small boys and girls who only half guess the import of the phrase; to hundreds of thousands of respectable mothers and fathers who choose this for their daily reading and put it before their children; to the indiscriminate and indiscriminating multitude who not only gloat over these horrors night and morning, but carefully fold the sheet and bring it to their homes, the tenements, rich apartment-houses and palaces of the wealthy. You see the dreadful stuff, not only on the news stands, but on parlor tables and in places where you would least expect it. It is read by rich and poor, learned and unlearned, good and bad; some delighting in it, others unconscious of the poison that is entering into their souls. It is a relentless, remorseless, untiring assault upon personal purity; on motherhood; on love of children; on religion; on all that is spiritual in man's nature; on God Almighty, to whom no duty, no respect, no reverence, and not even reality is conceded. When these teachings work themselves into the every-day life and conduct of the people who approve of and accept them, or who at first reject and then begin to regard them as reasonable, what will be the result? If the cholera comes we know what we shall do. But no pestilence that ever devastated a nation can effect such havoc as that which must ensue from such wide-spread moral infection. What shall we do to check it?

"The Divine Right of Kings"

Among moderns, especially among those whose ideas of history have been derived from Protestant and rationalistic sources how many are there who understand the meaning of the phrase, the "divine right of kings?" With some show of reason they regard it as indicative of that difference which subsists between medieval days and our own. Many understand it to be the expression of a theory held by jurists in the Middle Ages, and then taught by the Catholic Church, in an endeavor to check the onward march of democracy. But the recent utterances of a great European personage ought to show how false that impression is. Indeed, it will shock those who affirm that only outside of the Church could the principle be formulated that "the people were the first sovereign, and that from the people the king derived his rights to make laws." In spite of that, however, we shall hear many of the old flings at the Church during the continuance of the excitement aroused in Germany by Emperor William's outburst declaring that he is King of Prussia by divine right, and that he has been chosen by God and not by the people's assemblies. The

Liberals of Europe find it no difficult task to revamp old charges no matter what the occasion, and the opportunity to pillory the Church as the fount and source of absolutism will not be overlooked. Happily we have ready at hand abundant material to demonstrate how far removed from the traditional Catholic position is the recent claim of the German ruler. The leaders of Catholic thought are clear in their affirmation that, while the Church has strongly insisted upon the dogma revealed in the Pauline declaration that all power comes from God, she has never made any definition concerning a mediate or immediate communication of civil power to an individual ruler. The Apostle does not say that there is no prince who does not come from God; but, speaking of the authority which a prince, once legitimately designated to rule, bears among his people, he says there is no power unless from God. "Is every ruler established by God?" asked St. Chrysostom in a day when the word of a Catholic bishop was indeed authoritative. "I do not say that he is; for I am not speaking of any particular rulers, but of the thing in itself; of the authority which he administers. I say that it is an institution of Divine Wisdom that some command and others obey; and thus human affairs do not go on in haphazard fashion; and the people are not agitated like the waves of the sea."

What Suarez holds, in the work written in reply to King James I of England, who years ago made a similar claim to that of Emperor William, may be regarded as the commonly received teaching of Catholics on this matter. "It must be admitted," he says, "that the power to rule is not given by nature to any one person in particular; being, rather, resident in the community. Whenever the civil power resides in any man, in any prince, it has emanated by legitimate and ordinary right from the people and the community, either immediately or mediately; and in no other way can it be legitimate."

Decidedly apropos, on the present occasion, are these other words of the great theologian: "When the civil power is found in *this* man, it is the result of a gift of the nation, and in that respect the power is of human right. And if the government of this or that nation or province is monarchical, it is such because of human institution, and under that aspect the power is of human origin. What proves the matter more strongly is that the power of the ruler is more or less great, according to the agreement between him and the nation."

It is reported that the Emperor's words, which have aroused a storm in and out of Germany, are to be taken as a veiled threat of despotism. He is irritated and alarmed, some of his apologists affirm, at the menacing progress of Socialism throughout the German Empire, and his Königsberg speech is a warning that if the progress be not checked in the next elections the Emperor will resort to his avowed absolutism. German Socialists exultantly prophesy that it will win for them fifty more seats in the national legislature.

Catholic High Schools

The common objection against distinctively Catholic High Schools is based on their exclusiveness. In Catholic High Schools—the same may be said of the Catholic College or University—the pupils associate only with Catholics. But in the life after school days one must rub elbows with Protestants as well as Catholics. The early training, therefore, is out of harmony with future environment. In other words, there would be a certain narrowness about the product of the Catholic High School which would be a handicap later on.

The erroneous assumption in such a statement is that religious training makes for narrowness or narrow-mindedness. If it be narrowness to learn to stand by one's religious convictions, to know one's faith and the reasons there are to be proud of it, to be ever ready to defend it, to have higher motives for conduct, a higher standard of living than one who has no religious training at all, then the handicap is one which a life lived according to higher principles demands and which no one should strive to get rid of. He into whose training the religious element enters, far from being illiberal or narrow, represents the truest and highest type of manhood. For nobility of action is measured by excellence of motive, and religion supplies the highest motive through which man is capable of acting. The pupil in the Catholic High School is taught to be honest, to be truthful and law-abiding, to love his fellow men, to have their welfare at heart, to respect authority, to love his country, to lay down his life if need be to maintain her rights, not because honesty is the best policy, or virtue is its own reward, but because it is a duty which his religion imposes upon him. Illiberality and narrowness can never be the outcome of training such as this.

The belief that one's associations in youth should be similar to those which a young man will have thrust upon him in later life, when he meets people of all creeds and of no creed, will not bear analysis.

At West Point, where admittedly the best military training in the world is to be had, the cadet is carefully segregated from the civilian, though it is plainly foreseen that much of his future life will be spent, not on the battlefield, but in peaceful intercourse with the ordinary citizen. The first thought is to make him a thorough soldier, and his fitness as a soldier is in no sense a handicap in future personal or social relations with his fellow men. The Catholic educated in a Catholic school is in the same way prepared when the moment comes to explain his religious attitude, to dispel the ignorance that is so common even among intelligent men, and to remove prejudices whose source only such as he knows. He is not a raw recruit who can scarcely keep step with his own squad, but a trained tactician who can lead a regiment; nor has he ever been ashamed of the army to which he belongs.

At a public dinner some years ago the same appeal was made in favor of non-sectarian High Schools for the

education of Catholic young men. It was claimed as now that they would be thus better prepared to take up their every-day relations with those outside of the Church. An effective answer was given by one of the speakers, who asked whether General Sherman, before his famous raid through the South, thought it advisable that his men should breathe for months the pestilential vapors of the Southern swamps, or be exposed to the malaria and fevers of that portion of the country, as a fitting preparation for the triumphant march to the sea.

If the Catholic youth, whether in primary, secondary or post-graduate studies, is schooled in the knowledge and practice of his religion, he is far and away ahead in his preparation for the battle of life of the nondescript product of the secular school. Trained in the history and tenets of his belief, he is not ashamed or afraid to meet the objections that may be urged against it; being well instructed, he knows the weakness as well as the strength of his adversaries; his charity prepares him to join in fellowship with the good and to show forbearance towards the erring and the ignorant, while his faith enlightens him to look upon all men as the children of the same Father.

Far different is such a Catholic from the Catholic who from youth lives in an atmosphere of hostility to his belief, and whose character is warped by the impossibility of a religious development.

The Chain-Prayer

Our long-suffering people do not need to be told what a "chain-prayer" is. But they will be greatly comforted at learning that their Episcopalian friends are beginning to suffer from the pest. It is only just that people who borrow from the Church so much that is nice should have a share also in what is not. Besides any scruple one may have over his satisfaction in the matter must vanish, when it is understood that what to Catholics is an unmitigated nuisance, is not without mitigation when it reaches the Protestant Episcopalian.

No sooner had the chain-prayer crossed the border of Episcopalianism, than the Bishop of Massachusetts published a letter disowning it. He was mentioned in the document accompanying the prayer as approving it, whereas he disapproved of it utterly. He has reprinted this reprobation several times, and, once at least, the Bishop of New Hampshire has denied that he has given his support to the new arrival from the Church over the way.

No doubt it annoyed these prelates to be associated with the chain-prayer. Still the experience was novel, and in the novelty was flattery. To have his episcopal approbation of a prayer quoted does not happen often to a bishop of the Protestant Episcopal Church. For such as call themselves "Catholic Churchmen" it was the occasion of modest exultation.

But were the Bishops of Massachusetts and New Hampshire really appealed to? Those who know the chain-prayer know that its constructors, though they generally quote a bishop, whom they often style holy, always choose a dead one or one that has never existed. They give him a name savoring of antiquity and are quite partial to the names Laurence and Nilus. Now it happens that the Bishop of Massachusetts is Bishop Lawrence, and the Bishop of New Hampshire is Bishop Niles. We have not seen the prayers submitted to them, and therefore we can form no definite judgment in the matter. But until we hear that Bishops Anderson, Weller, Grafton, or Seymour have been quoted in the same way, we shall continue to suspect the grievance of Bishop Lawrence and Bishop Niles to be only a matter of coincidence.

The kind of anti-clerical news we get from South America is indicated in the following account of a revolutionary (?) plot in Bolivia: "Upon the death of the late Bishop Nicholas Armentia, O.F.M., at Sucre, a man was detected in the act of removing some Mauser rifles from the dead prelate's residence. He admitted on examination that he had taken out three hundred such weapons, the bishop's death having upset the plans for a revolutionary uprising." This dreadful intelligence was communicated to the world by *El Industrial*, a newspaper of Antofagasta, Chile. The Bolivian newspaper *El Ferrocarril*, says that the plot was hatched in the brains of some patriots of Sucre, who saw a man making off with some old junk, which he had presumed permission to take during the vacancy of the See. The Bolivian government took no action in the matter. The net result, therefore, was to blacken the worthy prelate's memory, not in Bolivia, where he was known and respected, but among foreigners, who knew of him from the yellow pages of *El Industrial*.

An incident of the earthquake which some time since virtually destroyed the city of Cartago, Costa Rica, is given by *El Tiempo* of Mexico, which vouches for the correctness of the details. Don Ezequiel Gutiérrez, candidate for the presidency in 1906 and at present president of the Congress, was reciting the rosary with his family in his residence when the first tremors of the seismic disturbance made themselves felt. Some of the family at once thought of fleeing from the building, but Don Ezequiel directed them to remain until the end of the rosary, which he did not wish to see interrupted. When they sought the street after the beads what was their amazement to find the city a heap of ruins, with not a building left uninjured, while their house was the only one that showed no trace of damage from the earthquake.

LITERATURE

A Renegade Poet and Other Essays. By FRANCIS THOMPSON. With an Introduction by EDWARD J. O'BRIEN. BOSTON: The Ball Publishing Company.

Few recent books have pleased us more than this collection of articles in prose from the pen of a true poet. They constitute, it is true, but a small portion of Francis Thompson's legacy of prose; but we have here precious glimpses into the literary mind of that mystery of men, a genius.

It puzzles conjecture why the English friends of Thompson have not ere this given us a complete collection of his prose. Surely it is worth while. Mr. C. Lewis Hind, formerly editor of *The Academy*, has told us that "a Thompson article in *The Academy* gave distinction to the issue. What splendid prose it was! Reading the proofs, we would declaim passages aloud for the mere joy of giving utterance to his periods." Catholic criticism of high artistic quality is not such a superfluity in English literature that those Catholic friends of the dead poet, in a position to give permanent shape to his ventures in literary criticism, can without fault neglect to rescue his work from the oblivion of old periodicals. We can recall no more striking papers on the subject of English poetry from a Catholic point of view than the little essay, "Paganism: Old and New," in the present volume, and a longer paper printed some twenty years ago in the *Dublin Review* on the poetry of Ireland. In some respects they are more important than even his famous essay on Shelley. These essays and many others not contained in the collection before us ought to be made available to Catholic readers by those who, in the first place, gave us Thompson by discovering him and helping him. This beautiful charity of theirs won rich guerdon for themselves and all lovers of poetry. It may be that the demands of that charity have ceased with the passing of its object; but the struggling flame of Catholic literature, blown upon by countless winds of error, may not in conscience be overlooked by those whom circumstance has given the opportunity of feeding its flickering life. Thompson was a great poet, with all a great poet's marvelous intuitions. Moreover, he was always Catholic, intensely and devotedly Catholic in thought and feeling and profession. No one of his contemporaries in the field of modern literary criticism was better qualified to discuss the inner spirit of poetry and to point out the flaws in modern art. This Thompson does in many places. It is high time for him to be introduced, to the Catholic world at least, as a great critic as well as a great poet. To the balanced mind his prose will be as stimulating as his poetry; indeed, in view of the small number of those who can appreciate good poetry, his essays will not unlikely be more helpful than his verses.

Who, for instance, can fail to be charmed by a paragraph like the following? "The distance between Catullus and the 'Vita Nuova,' between Ovid and the 'House of Life,' can be measured only by Christianity. And the lover of poetry owes a double gratitude to his Creator, who, not content with giving us salvation on the cross, gave us also, at the Marriage in Cana of Galilee, Love. For there Love was consecrated, and declared the child of Jehovah, not of Jove; there virtually was inaugurated the whole successive order of those love-poets who have shown the world that passion, in putting on chastity, put on also ten-fold beauty. For purity is the sum of all loveliness, as whiteness is the sum of all colors."

And who can withhold acquiescence from the eloquent poet-essayist when he thus takes present-day literature to task: "Bring back then, I say, in conclusion, even the best age of Paganism, and you smite beauty on the cheek. But you cannot bring back the best age of Paganism, the age when

Paganism was a faith. None will again behold Apollo in the forefront of the morning, or see Aphrodite in the upper air loose the long lustre of her golden locks. But you may bring back—*dii avertant omen*—the Paganism of the days of Pliny, and Statius, and Juvenal; of much philosophy and little belief; of superb villas and superb taste; of banquets for the palate in the shape of cookery, and banquets for the eye in the shape of art; of poetry singing dead songs on dead themes with the most polished and artistic vocalization; of everything most polished, from the manners to the marble floor; of vice carefully drained out of sight, and large fountains of Virtue springing in the open air; in one word, a most shining Paganism indeed—as putrescence also shines."

We could go on quoting, for Francis Thompson's prose is most enticing. The series of papers on "The Prose of Poets" is perhaps the most finished in the collection we are reviewing from a purely literary standpoint. We are glad to see in another brief paper the poet's unfavorable opinion of that great Protestant literary hero, Bunyan. Thompson analyzes some of the passages which Macaulay admired and shows how bald and ugly the evangelical art of the "converted tinker" really is.

We congratulate Mr. O'Brien for his effort to make Thompson's prose better known. At the same time we cannot help calling attention to what seem to us to be serious defects in his introductory essay. In the very first paragraph of it he leaves the impression that Thompson's intellectual life ceased ten years before he died in 1907. And yet it was during this decade that the poet's most splendid prose work was done—his essays in *The Academy*, his essay on Shelley, his "Life of St. Ignatius." Again, Mr. O'Brien images forth a Thompson who is all nerves and emotions and childish whimsicalities and dreamy moonlight. Mr. Hind tells us that the poet knew more about the great English game of cricket "than the sporting editor of a sporting English paper." Not much dreamy moonlight in that! Furthermore, the slightest perusal of Thompson's prose bears home to us the strong intellectual force of the writer. He penetrates shams in life and art with a keen logic that no such delicate creature of moonbeams, as Mr. O'Brien pathetically and rather absurdly depicts, could ever command. Mr. O'Brien says Thompson "was only a child" with "no responsibilities, no doctrines, no heavy sense of an apostolic mission." We do not like the sound of the last phrase, coming as it does from a Catholic writer; for we think a Catholic who has "no heavy sense of an apostolic mission" is a frivolous person who wears his Catholicity very lightly. But, apart from the value of the sentence in itself, we find fault with it when applied to Thompson. Who can read the "Dread of Height," or the "Hound of Heaven," or the lines on the death of Cardinal Manning, or indeed almost anything Thompson wrote, without realizing the profound seriousness of the poet regarding everything that touched his Catholic religion and the great obligation always pressing on him to win against all odds his own soul's salvation. It may be trivial to notice it, but we permit ourselves to call attention to the fact that the monastery at Storrington is Premonstratensian not "Premonasterian." The latter strange word was introduced by writers who are unfamiliar with things Catholic. We are quite sure Thompson's delicate faith and delicate taste would have shrunk from the use which the compiler makes, in his concluding sentence, of the most memorable and solemn sentence in Scripture—a sentence which, when it is recited or heard in the prayers of the Church, all Catholics venerate by bending the knee or bowing the head. Finally, we are at a loss to understand why the whimsical and least meritorious essay in the collection was chosen to give the title to the book.

JAMES J. DALY, S.J.

Towards the Eternal Priesthood. By The Rev. J. M. LELEU. St. Louis: B. Herder. Price 15 cents. Per dozen, \$1.35.

Towards the Altar. By The Rev. J. M. LELEU. St. Louis: B. Herder. Price 15 cents; per dozen \$1.35.

Two treatises abounding in unction and written mainly for our Catholic students of the High School and Collegiate classes. The reverend author, not satisfied with quoting liberally from the scriptures uses other sources freely. Nearly every chapter is enriched by extracts from the best poets or from the masters of prose. The object of both booklets is to turn the young man's fancy towards the high and holy calling of the priesthood. "Towards the Eternal Priesthood" is more formal in its character, giving in orderly manner the signs of vocation, the obstacles thereto, and the methods of conserving it. The second book takes up the same theme in a more casual but no less devotional and interesting way. While the author speaks in high terms of the religious life, the aim of both treatises is directed mainly towards showing forth the dignity and high calling of the priest. Surely such writings will do good to all young men who read them; such writings will give them ideals, encourage them into nourishing a youth sublime. Many a good priest, we doubt not, will buy these booklets by the dozen, and present them to those of his youthful altar boys who show signs of aspiring after higher things.

FRANCIS J. FINN, S.J.

Manual de Agricultura Tropical, por H. A. ALFORD NICHOLS, traducido del Inglés por H. PITTIER. St. Louis: B. Herder. Net, \$1.50.

The planters of Mexico are lamenting the departure of the working classes for more promising fields of labor in the United States, where higher wages are a great attraction; yet they say that they cannot afford to offer higher pay and keep the laborers at home, where twenty-five cents, gold, is the average daily compensation for unskilled labor. The solution is to be found in more intelligent and more scientific husbandry, and the "Manual of Tropical Agriculture" is the means to the end. The translator "has performed a great service for the advancement of agriculture in all tropical countries where Spanish is spoken," says a Costa Rica newspaper. This opinion will be confirmed by a casual glance at the contents: Soils, Plant Life, Propagation, Fertilizers, Rotation of Crops, Drainage, Tools, Grafting, are preliminary chapters, which are followed by detailed directions for setting out, cultivating, harvesting and marketing such products as coffee, cacao, fruits, spices, textile, medical and food plants, and rubber trees, etc.

The manual in its English dress was printed under the auspices of the government of Jamaica; done into Spanish, it was brought out by the government of Costa Rica. The present is a second and enlarged edition. Full of practical helps for the planter in the tropics, it conveys a vast deal of information on tropical vegetation which may well invite and hold the pleased attention of any reader.

A book which will command the attention of the learned world has just been issued by the Imprenta Helénica of Madrid, Spain. Its title is "Catálogo de los códices latinos de la Real Biblioteca del Escorial," and its author is the celebrated Augustinian, Padre Guillermo Antolin.

The Spanish Royal Library of the Escorial, world-famous for its literary treasures, goes back to the reign of Philip II (1556-1598), when that book-loving monarch began it with his own private collection of 2,000 volumes, no inconsiderable number in

those cradle-days of the printer's art. It was enriched at short intervals with precious additions from the collections of bishops and grandees and with purchases of "rare and exquisite Greek and Latin manuscripts" which had been produced in Flanders and Italy, and especially in Venice.

This is by no means the first attempt to render the great library's hidden treasures available, but all former efforts in this direction have been eclipsed by the illustrious Augustinian's painstaking thoroughness and patient research. The volume which has appeared consists of 578 plus lvi pages, and will be followed by two others of approximately the same number of pages. The most ancient codex catalogued by Father Antolin dates from 850; the most modern in the present volume goes back to 1637.

A bald statement of the number of titles in this first volume, which reaches the respectable figure of 240, conveys no adequate notion of the enormous work involved in preparing the book for the press, for it must be borne in mind that many of the manuscripts have deteriorated with time and demand exquisite care in deciphering their contents. The peculiar hand in which some of them were written also increases vastly the difficulty of exactly understanding them in all their parts.

Each codex is submitted to a careful examination, which is summed up under four heads as follows: (1) Subject-matter, form, size, date. (2) Summary of the authors and works; when and where printed. (3) Miniatures, if any; notes of copyist or others, marginal additions or corrections, binding, and other similar details. Father Antolin's industry has opened the door of a storehouse of bibliographical wealth. It is to be hoped that he may have time and strength to complete the monumental work which he has so auspiciously begun.

The Republic of Argentina has appropriated a sum of money for the purpose of publishing certain rare works which have not been published at all or at least not in their entirety. Doctor Joaquin V. Gonzales, to whom was committed the care of selecting such rare works as might fulfil the expectations of the Government, is not famous for his devotedness to persons or things religious, yet he has risen above personal feeling in making his choice. "In the first place," he says, "we intend to print for the first time the work of Father Sanchez Labrador, the Jesuit, on the ethnography, customs and natural history of the region that we commonly call Alto Paraná. The work is entitled 'Paraguay Católico' (Catholic Paraguay), and is a valuable description, from a scientific standpoint, of the primitive races that inhabited that region."

Another manuscript, that of Father Falkner on Patagonia, is under consideration, no entire and correct edition of that unique work having yet been published. Both works go back to the eighteenth century and to Argentina, a time and a place where we should hardly expect to find deep study and research. The doctor is to be congratulated for having risen above the narrow prejudices which bias the judgment of so many unbelievers and freethinkers when there is question of anything that reflects credit on religion or the priesthood.

Two articles on Spain appear in the September numbers of the *Catholic World* and the *Editorial Review* from the pen of Mr. Andrew J. Shipman. In the former magazine Mr. Shipman treats of the "Spain of To-day," and in the latter of "The Present Controversy in Spain." Mr. Shipman is a practical man of affairs, well equipped with experience and knowledge to write intelligently on a subject which of late misleading newspaper despatches have succeeded in obscuring and distorting. We recommend both papers to the attention of American Catholics.

EDUCATION

In the issue of last week AMERICA commented in this column on the vigorous action taken by German authorities with a view to suppress the sale of trashy literature and improper pictures and cards to school children. One wonders why school authorities in our own land appear careless and indifferent to a plague whose evil effects in the lives of young people of the country are surely as marked as those which called for the drastic action of the German officials. Some years ago, to quote an authority that will appeal to lovers of the school system favored in the United States, at the annual meeting of the National Education Association held in Los Angeles, resolutions were introduced deploring the youthful tendencies characteristic of students in the public schools. The children of the United States were indicted on four counts. It was affirmed, namely, that they showed a tendency toward a disregard for constituted authority, a lack of respect for age and superior wisdom, a weak appreciation of the demands of duty, a disposition to follow pleasure and interest rather than obligation and order.

The speakers who discussed the resolution appeared to agree that the children of the public schools were on the wrong track—they were growing up wrong. Unhappily, the discussion resulted in no very practical remedial suggestions; beyond the indictment and certain vague generalizing concerning moral training the Education Association had little to offer as a cure for the apparently universally admitted existing conditions.

Catholics, of course, will have ready explanation of the situation. We recognize the futility of any real formative influence in an educational system in which the sanction of definite religious training may have no part. But while the remedies we would naturally urge are beyond the possibilities of the present situation cannot the moving spirits in control of the State school system be brought to realize certain helpful control entirely within their power even in the absence of formal religious instruction?

Certainly no one will hesitate to grant that the question of the influence exerted by the books young people read has much to do with the formation of character. And, one may say, equally sure is it that the reading of the trashy literature favored generally by young people to-day may be held as partially accountable for what is charged in the resolution spoken of. It were not hard to trace the connection between the counts charged in its indictment and the reading of books which corrupt good taste, good sense and com-

mon decency; which teach the language and manners of the streets, and which beget the flippancy of mind of which we have enough and to spare in these United States.

In an attempt to solve the question of what kind of books boys like best a request was sent recently to the library assistants in charge of children's rooms in New York asking them to make a list of the twenty-five books of fiction most popular among boys of from 12 to 15. The lists returned were made after careful consideration and without consultation, and represent very fairly the preference of the boys. Only seven books by classical authors find place in these lists, and of these "Oliver Twist," at least, is of doubtful worth in the character of life and incidents it portrays. Mark Twain's books come out strong, and other less well-known, dubious sketches of boy life and ways make up the tale. No wonder the tendencies scored appear in the school children of to-day. Drawing inspiration from sources such as these lists describe, one would be astonished to find it otherwise.

And the good people who rule our schools cannot shield themselves with the claim that supervision of school children's training in these details is a matter that does not pertain to them, but to the influences of home. All sorts of innovations are being introduced of late in the range of school officials' duties—innovations justified, it is claimed, by the interest the state must feel in the healthy growth of future citizens. If well-salaried physicians can be employed to conduct medical examinations of public school children, why not stretch a point and look more closely into the spiritual and moral growth of these same future citizens? Of course, the assistance religious training might lend in the case is not available, but some such cognizance of the evil as is evident in the instruction of the Bavarian Cultus Minister, to which reference was made last week, is possible, and some such action as followed that same instruction would be decidedly opportune.

* * *

The injustice of the burden of taxation imposed on Catholics for the support of schools which their children may not attend is beginning to be better appreciated now that school boards and municipal authorities are widening the scope of their relation to school children beyond the detail of actual classroom work. The city authorities of Pittsburg recently proposed to employ 30 physicians at an annual salary of \$1,200 each to conduct medical examinations of all public school children. The Catholics of the city are aroused over the announcement, claiming

that to tax all citizens for such a measure is unfair. In a statement prepared for the convention of the State Federation of Catholic Societies, held in Scranton, August 21, Rev. Thomas F. Coakley, secretary to Bishop Canevin of Pittsburg, said:

"The city is for all citizens, Catholics, Protestants and Jews, and if there is to be medical inspection no class of the community should be excluded. One-fourth of the children in the city attend the parochial schools. Is the vast army of 22,000 Catholic children in 57 parochial schools to be allowed to languish in sickness and wither away and die while the benefits of the medical inspection are to be accorded by the city only to pupils of the public schools?"

"The 250,000 Catholics of this city are paying taxes to support the public schools, and in doing so they are saving the city \$900,000 every year. Now they are called upon to pay their proportion of nearly \$40,000 a year of additional expenses from which they are to derive no benefit at all. The injustice of this latest act of class legislation and taxation without representation should be apparent to every one."

PULPIT, PRESS AND PLATFORM

At the eighth annual convention of District No. 22, United Mine Workers of America, recently held in Cheyenne, Wyo., representing 8,000 organized coal miners of Wyoming, Rt. Rev. J. J. Keane delivered a very able and practical address to the miners.

"We have become," he said, "the most extravagant people in the world—senselessly extravagant. Extravagant in our habits of thought, in our forms of speech, in our homes, in our promises, in our speculations, in our expenditures for pleasures, for comfort. Too few have stopped to note that the bounty of nature is rapidly diminishing for lack of husbandry, that the natural resources of the country are fast revealing limitations. Facile communications and rapid, easy travel tend to even economic conditions the world over, and to make it difficult, if at all possible, to maintain indefinitely the advantage which we now enjoy. . . ."

"I am convinced that our people would live better on a third less if housewives should become more skilled in cooking and mending. Encourage your people to bank their surplus. A few years ago, when New England was suffering from industrial depression, I had an opportunity to study conditions in two contiguous parishes. In the one there was much suffering; in the other there was a bounteous plenty. When I asked the pastor of the latter how he accounted

for the difference of conditions, he said: 'Our people economize in prosperous times. Our neighbors have the choice cuts of meat and spoil them in the cooking. Our people take the cheaper and make them deliciously palatable. And so it is that we live well but cheaply.'

SOCIOLOGY

There have been many suggestions made for the prevention and cure of drunkenness, and they contain many points which, if obvious, are not altogether useless. Healthy and attractive homes will do something. So will public recreation grounds and the teaching of children the physical and economic and social effects of intemperance. When we are told to treat drunkenness as a disease, physical and mental, and to separate drunkards into two classes, the curable and the incurable, and to build new and improved hospitals for the former, and to put the latter where he will not disgrace or endanger society, and keep him continuously at work for his own support, i. e., condemn him to imprisonment with hard labor for life, we feel that our wise men are on dangerous ground.

Drunkenness is a disease, no doubt, but its cure is very simple, namely, abstinence. Medicine, pure food, pure air, education of mind and will may help, but abstinence is the only radical cure. When one stops drinking in circumstances in which he can drink if he wishes, then only he ceases to be a drunkard. But drunkenness is more than a disease; it is a sin. If one wishes to cease to be a drunkard, he must use the ordinary means for avoiding sin and relapses into it. These are prayer and the sacraments. Let any Christian use these properly and his cure is certain. As a proper use we suggest the following: First. A general confession, with hearty sorrow for the past and a sincere purpose of amendment. Second. Morning prayer, in which one puts himself under the protection of the Mother of God, his patron saints and guardian angel, begging them to obtain for him the grace to keep for the day his resolution not to break his abstinence. Third. Evening prayer, in which one returns thanks for the victories he has gained over his passion, and, should he have fallen, makes his act of contrition and resolves to do so no more. Fourth. Weekly confession and at least weekly Holy Communion. Fifth. The avoiding of the occasions of sin such as going into a saloon to take a cigar while your friend drinks. Sixth. Perseverance in these practices, rising at once should one be so unhappy as to fall. This cure is inexpensive and very soon becomes pleasant. It can, moreover, be used to

demonstrate to the wise men that there is no such thing as incurable drunkenness. If Catholics would only help their weak brethren to use it they would be doing grand sociological work.

The doctors blame the housefly for the propagation of many diseases. Some say that it is a carrier of cancer germs, and all are eager for its extermination. It is true, of course, that flies carry certain diseases and rats carry others. Their extermination, therefore, may deliver us from these diseases. But who can tell what the result would be of such an upsetting of the ordinary course of nature? Is it certain that they have not some benign function with regard to man, the interruption of which would be fraught with evils as yet unexperienced?

The municipal authorities of Victoria, British Columbia, have determined to do away with joy-riding. Convinced that dry joy-riding will have but little attraction for those who make night hideous and dangerous by their excesses while indulging in that amusement, they have passed an ordinance forbidding publicans to supply the joy-rider with drink. The idea is a good one, but it involves two difficulties. The first is not insurmountable, viz., the obtaining of a strict legal definition of a joy-rider. The second, more difficult to get over, is to give the publican an infallible means of recognizing at a glance such as come under the definition.

The following statistics concerning London and New York are taken from the *Westminster Gazette*:

	LONDON	NEW YORK
Area in acres.....	74,816	209,218
Population June 1, 1900	4,758,217	4,450,964
Revenue for year ended		
March, 1907.....	\$74,660,900	\$96,214,300
March 31, 1908.....	\$550,000,000	\$615,000,000
Police force, officers and men, 1907.....	16,000	9,099
Fire engines, 1907.....	96	227
Fire department horses, 1907.....	327	1,484
Miles of hose, 1907.....	52½	96
Total number of fires, 1907.....	3,320	12,547

The area given for London includes the water within its limits; that given for New York is for land only. The area and population given for London are those of the County of London. Were the adjacent urban districts which in measure depend on the London County administration included the area would, of course, be much greater and the population would be seven millions.

The yearly consumption of tobacco for each individual of the population is given by recent statistics as follows: Netherlands, 7.49 lbs.; United States, 4.66 lbs.; Canada, 3.52 lbs.; Belgium, 3.42 lbs.; Germany, 3.26

lbs.; Austria, 2.98 lbs.; Norway, 2.94 lbs.; France, 2.49 lbs.; Spain, 1.27 lbs.

ECONOMICS

Last year the people of the United States consumed 7½ billion pounds of sugar, an allowance of 3¾ ounces a day for each individual; 24 per cent. of this was produced at home, 25 per cent. came from Hawaii, Porto Rico and the Philippines, and 51 per cent. from foreign countries. Prior to 1900 foreign sugar was 75 per cent. of the total amount consumed in this country. Before 1907 the product of cane sugar in the United States exceeded that of beet sugar. Last year, out of a total domestic production of over 1¾ billion pounds, more than a billion pounds was from the beet. Hawaii sent us over a billion pounds of cane sugar, more than twice as much as in 1900. The supply from Porto Rico and the Philippines is also increasing steadily. If what was said last month in the State Dental Convention of New Jersey be true, this is bad news. One of the members asserted the consumption of sugar to be already excessive and causing greater degeneracy than that of alcohol ever did.

The commerce of the great lakes for the six months ended June 30—30,448,065 tons—exceeded that of the corresponding period of any previous year. This is due in great measure to the large quantity of iron ore carried from Lake Superior, viz., 14,711,719 tons. The shipments of soft coal, almost exclusively from Lake Erie ports, 5,913,177 tons, and those of hard coal, 1,567,789 tons, were larger than ever before during the first part of the year. Lumber shipments, 461,463 M feet, wheat, 9,287,148 bushels, and corn, 12,291,795 bushels, exceeded those of the corresponding period of last year, but did not reach those of 1907. Barley and oats, 4,246,597 and 10,234,360 bushels respectively, surpassed those of the corresponding period of that year. Iron manufactures, 264,513 tons, greatly exceeded any like period in the past.

During these six months 6,715 vessels of 16,978,402 registered tons passed through the Sault Ste. Marie canals. In 1909, during the same period, the number was 4,480 and the tonnage 9,938,307, and in 1908 the figures were 3,295 and 4,775,940 respectively. The average tonnage of each ship, therefore, was, in 1908, nearly 1,450 tons; in 1909, over 2,200 tons, and in 1910, over 2,500 tons.

The Department of Commerce at Ottawa has received a report from its Canadian representative in Australia, showing that during the fiscal year lately ended the trade between Canada and Australia amounted to nearly \$4,000,000.

ECCLESIASTICAL ITEMS

Arrangements are being made in Montreal to accommodate visitors to the Eucharistic Congress in the local rectories, convents and private families. The reception committee, through its vice-president, Rev. Canon Roy, Archbishop's House, is now prepared to give any information required. Over 2,000 priests will be placed in the various religious institutions. The rates for board and lodging will be \$1.50 a day for each person. During the Congress there will be information departments at the disposal of visitors. They may communicate at present with the Secretary-General of the Congress, Rev. A. Pellitier, 368 Mount Royal avenue, Montreal, or with either of the Joint Secretaries, Rev. L. Callaghan and Rev. E. Auclair, Archbishop's House, Montreal.

* * *

Governor Pothier of Rhode Island, who is a French Canadian, will march with his official staff in the grand procession on Sunday (September 11) at the Eucharistic Congress at Montreal.

On August 15 Mayor Guerin of Montreal issued the following proclamation: "To the Citizens of Montreal:

"A great Congress is about to take place in our city during the month of September, from the 6th to the 11th.

"During that time most representative people will visit us from every quarter of the globe. I recommend our visitors to the hospitality of our citizens. On the night of Sunday, the 11th of September, the Congress will end with a grand illumination of the city.

"I therefore invite citizens generally to co-operate in this manifestation of sympathy and good-will. The colors most appropriate for the decorations will be red, yellow and white."

* * *

Two women have been invited to contribute papers to the coming Eucharistic Congress at Montreal: Anna T. Sadlier, of Ottawa, Canada, and Mother Mary Loyola, of Bar Convent, York, England. The former's paper will be on "Altar Societies" and the latter's on "First Communion."

* * *

The fifty-fifth annual convention of the Federation of German Catholic Societies will be held at Newark, N. J., September 11-15. It is nine years since the last convention was held in an Eastern city. The circular letter of President John O. Juenemann to his associate members says: "This year's convention will be the most important held in years, for one of its principal tasks will be to devise ways and means to uphold and to provide for the future needs of that wonderful propaganda organization known as the

'Central-Stelle,' in order that, by its help, we may all become better equipped to assist in the solution of the Social Question." The Apostolic Delegate, Mgr. Falconio, will attend the meeting, and Representative Giesberts of the German Reichstag will bear greetings from the Catholics of Germany.

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The thirty-sixth annual convention of the Catholic Young Men's National Union will be held at Cliff Haven, the grounds of the Catholic Summer School, on September 5, 6 and 7.

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The closing summer retreat for laymen began at Fordham University on September 2. For the fall season, opening on September 23, the retreats will take place every second week at Keyser Island. As the villa on Keyser Island accommodates only a limited number application should be made beforehand to the director, Rev. T. J. Shealy, S.J., 801 West 181st Street.

* * *

The Most Rev. Armengol Valenzuela, Father General of the Order of Our Lady of Mercy for the Redemption of Captives, was recently consecrated at Rome by Cardinal Agliardi for the Diocese of San Carlos de Ancud, Chile. The new bishop, who is a Chilean by birth, was elected Father General in 1880, when he was in his thirty-eighth year. He is a linguist of remarkable ability, and is the author of several works of high literary merit. The diocese which he has been called to govern embraces the provinces of Llanquihue, Valdivia and Chiloé, in the southern part of the republic, and the adjacent territory of Magallanes.

* * *

The Catholic Poles of the Archdiocese of Chicago now outnumber the Catholics of all nationalities in the two Dioceses of Indianapolis and Fort Wayne, which comprise the whole State of Indiana. One Polish parish in Indiana has 460 families, and opened its parochial school with 500 children.

* * *

Very Rev. Eugene Phelan has been appointed Provincial of the Congregation of the Holy Ghost in the United States. He was born in Kilkenny, Ireland, in 1858, and has labored in various parts of the United States since his ordination in 1880. The Rev. John T. Murphy, his predecessor in the office of Provincial, has been sent to Ireland to fill the same position there.

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Archbishop O'Connell will preside and preach at the Pontifical Mass, with which the celebration of Columbus Day, October 12, will begin, in Boston. The Catholic Societies, English, Italian, French and

German, the sailors and marines from the United States and Italian war-ships, the Ninth Regiment of the Massachusetts Militia will parade under the direction of the State Council of the Knights of Columbus. In the evening there will be a mass meeting with addresses by prominent speakers and music by a chorus of 500 voices.

PERSONAL

In accordance with the appropriation made by Congress the Secretary of War has given out a contract for the erection of a granite monument over the grave of Gen. James Shields, at St. Mary's cemetery, Carrollton, Mo. General Shields enjoyed the distinction of having been United States Senator from three different States in the Union, Illinois, Minnesota and Missouri. He was a veteran of the Mexican and of the Civil war.

Mr. Ivar Soeter, the distinguished Norwegian author and poet, has been lecturing in Norway with the special intention of dissipating the many false ideas that prevail against the Jesuits. He himself had entertained the same misconceptions until he visited Loyola College, Spain, and the Collegium Germanicum in Rome. A Norwegian Protestant paper, the *Dovre*, says of his lecture on the Jesuits, given to a workingmen's club, that it lasted two hours, was listened to with rapt attention and warmly applauded. In his course of lectures through Norway he denounced the laws excluding the Jesuits as a disgrace to the nation and advocated their repeal.

A return to the fold which has created a sensation in Portugal is that of the peerless lyric poet, Gomes Leal, who, after years of wandering after strange gods, has published a formal retraction of his errors in faith and practice. "From this day on," he says in his open letter to the Portuguese people, "I shall combat for Christ, who is outraged, and for His ministers, who are scoffed at, and I shall fight with all the ardor that ideals so lofty deserve." His conversion is currently credited to the prayers of his saintly mother, whose dying request was that God's grace might enlighten the mind and touch the heart of her son.

It is announced that the Rev. Dr. L. A. Lambert, the venerable editor of the New York *Freeman's Journal*, is dangerously ill of a heart affection at Newfoundland, N. J., where he went recently for summer rest and hope of recuperation. His last literary work was the preparation of a paper, "Popular Objections to Belief in the Real Presence," which will be read at the Montreal Eucharistic Congress.

SCIENCE

THE INTERNATIONAL UNION FOR COOPERATION IN STAR RESEARCH.

The International Union for Cooperation in Solar Research was inaugurated at the St. Louis Exhibition in 1900. The aim and object of the Union is to co-ordinate research work in solar physics on an international basis without interfering with the individual work of the cooperating observers. This aim is attained by the formation of separate committees which concern themselves with special departments of solar physics. Committees were constituted on "Standards of Wave Length" in the solar spectrum, 1905; on "The Measurement of Solar Radiation," 1905; on "Work with the Spectroheliograph," 1905; on "The Investigation of the Spectra of Sun-spots," 1905; for "The Organization of Eclipse Observations," 1907; for "The Determination of Solar Rotation by Means of the Displacement of Lines," 1907.

After the inaugural meeting at St. Louis, succeeding meetings were held in 1905, at New College, Oxford, England; in 1907 at the Meudon Observatory, Paris. The present meeting, to be held at the Mt. Wilson Solar Observatory, Pasadena, California, is thus the fourth Conference. The Executive Committee of the Union consists of three members: Professor Arthur Schuster, Emeritus Professor of Physics, Manchester University, England; Professor George E. Hale, Director of the Mt. Wilson Solar Observatory, and Professor A. Ricco, of the Catania Observatory, Sicily. The Union is constituted of representatives of Academies and Societies of different nations which are concerned with solar research work. Holland, Spain, Germany, Switzerland, Italy, England, America, France, Russia, Sweden, Austria, Hungary, Servia, have so far sent representatives to the meetings. Two volumes of Transactions of the Union have been published, which not only contain the minutes of the discussions held at the various meetings, but also contain valuable original memoirs on methods of research, instruments to be adopted, and results obtained by the several workers.

At the meeting at Pasadena each of the international committees enumerated above will present reports of the work attempted and results obtained, through their several secretaries. By this means solar research is as it were standardized, and waste of valuable time and opportunities are avoided through overlapping of work. Perhaps the most valuable result obtained since the last meeting is the discovery of a magnetic field in the neighborhood of sun-spots by Professor G. E. Hale.

The researches of the cooperating observers of the Committee on Sun-spot Spectra also show that the temperature of sun-spots is lower than that of the solar surface. The other researches are perhaps too technical for popular exposition. The meetings are held every three years at an observatory or town selected by the Union from those which have sent invitations. By holding the meetings in different countries the attention of astronomers is directed towards solar research, and the volumes of Transactions point out the way by which the equipment possessed may be most profitably employed. A. L. CORTIE, S.J.

Resinite, a new compound produced in a variety of modifications by the union of formaldehyde and carbonic acid in the presence of certain metallic salts, is used chiefly to render porous materials, such as woods, paper and pasteboard, hard and impermeable. Pine wood, it is stated, when thoroughly impregnated, becomes as hard as stone. When cast in a mold resinite is transparent, of ruby tint, infusible, and resists all ordinary chemical attack. It is a fair substitute for enamel, horn, celluloid and vegetable ivory.

OBITUARY

Sir Joseph Walton, a Judge of the King's Bench Division of the English High Court, and one of the leading Catholics of his country, died of heart disease on August 12. He was born in 1845 and educated at Stonyhurst in his native county. He was called to the bar in 1868, and entered the chambers of Charles Russell, afterwards Lord Chief Justice. He soon acquired distinction, especially as a commercial lawyer; became Queen's Counsel in 1892, and, to the great satisfaction of the profession, was raised to the bench in 1901. He was engaged as counsel in the litigation forced upon the Church by the proselytizing work of the Protestant Barnardo Homes and to his skill was due much of the success attained. But before all things he was a pious Catholic. The London Times bears witness to his genuine humility, the foundation of all true virtue. His stirring addresses on matters of Catholic interest, especially on Catholic education, always moved his hearers to the heart. His death was sudden, but not unprovided. He had always so lived as not to be afraid to die, and for some time past he had known his condition and that the summons might come at any time. He was one of those noble souls the Church can ill afford to lose, and we pray that the Church in England may soon find another Joseph Walton.

LETTER TO THE EDITOR

A WEEK-END RETREAT.

To the Editor of AMERICA:

A French working-man, who recently made a retreat at St. Die, kept a diary of his experience, the following extract from which is of interest:

Saturday evening—Here I am, on retreat, boxed up for two days. How long it will feel, indoors most of the time this fine weather. Two days saying prayers without the chance of a chat or a shave! What an idea of the Abbé P—. "You will see," said he to me, "that it is not so very hard."

Sunday, 11 A. M.—I am beginning to have enough of this retreat business. It's all very fine, but it's not for a fellow of my make-up. The Abbé Vitu has given us some stunners in the way of talks. He is all right too; he shook me up every time for about ten minutes, and I kept saying to myself: "Old fellow, you've got to get a move on you if you want to get up where he says a Christian has got to be."

But this kind of thing takes too much thinking for me. I—well, I can't do it, that's all! . . . True, I kept from talking in the dormitory, and that's no joke, but this morning going to the chapel I couldn't hold my tongue; the same story while the reading was going on. . . . There are fellows in this crowd who are too good for my fancy. The idea of my becoming a pious fellow like R—! Why it makes a cold shiver run up my back bone. I've made up my mind anyhow to go to Confession this evening and do the best I can, but that business over, *au revoir!* I'll go straight home.

Sunday, 8 P. M.—I've been to Confession—and I can tell you it was work. The operation lasted—yes, twenty good minutes. I'm not a big sinner, but *mon garçon*, what a menagerie of stupidities and inconsistencies of all kinds of foolishness we discovered. I say we, because M. l'Abbé discovered at least half of them. . . . There will be some chopping in the wood-yard for me, but 'tis settled; I'll stick to it to a finish this time.

Monday evening—The retreat is over. I feel like crying. How quickly this last day passed, so full of the sweetness of a good Communion. . . . I'm too worked up to untwist my thoughts on paper, but I know this much clearly, I'm bringing home shot and shell for a fight, and I know now what a fight means. I know the strength a good Confession and a good Communion give a fellow, and for fear I don't stick to my guns I've got some friends who promise to back me up. Then I'm coming back to get another touch of the same brush. The Abbé has promised to get us together again next year, and of one thing I'm sure: you'll find me there every time.